

THE Nonconformist and Independent

NEW SERIES, No. 9, Vol. I.]

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THE
Nonconformist and Independent.
THURSDAY, FEBRUARY 26, 1880.

THE REAL IRISH QUESTION.

THE Irish question is one of the most perplexing and many-sided questions of the day. There is no simple solution of it. There is no panacea, the firm and fearless application of which will touch the root of the evil, and bring Ireland into the range of that prosperity and progress which, with many drawbacks, Great Britain has for generations and ages secured. The state of Ireland is the dark shadow on our Empire; the one dark shadow that never lifts. We think sometimes in England that we have solved the problem at last, and that under some new dispensation of law Ireland will emerge from her discontent and degradation, become a contented province of the Empire, and march *pari passu* with England on the path of material, intellectual, and social progress. But in a very few years the old evils, though in new forms, reveal their presence; the old discontent returns; the old agitation is renewed; and we are as far as ever from the realisation of our sanguine hopes. It seems sad enough that after the heroic effort of the GLADSTONE Government to right the wrongs of Ireland, and to meet her just demands—an effort unparalleled in the history of legislation in a State enjoying constitutional liberty, and in which, therefore, no benevolent despot can by a stroke of the pen change the condition and affect the destiny of millions—we should still be struggling desperately with an Irish question, as grave, as perplexing, and apparently as insoluble, as any with which our forefathers had to deal in the days when Ireland's wrongs were almost as many and as sad as her miseries. We might have done nothing in the Imperial Parliament for Ireland during the last decade, so firm is her hostility, so furious and bitter her hate. No doubt we are reaping as our fathers sowed. Centuries of cruel and tyrannous rule leave results behind them which are not to be set right in a decade or in a generation. It will be the work of successive generations to repair the wrongs of English rule in Ireland, and to build up in that beautiful but ill-fated island a social structure, in whose stability and adaptation to the character and temper of the Irish people we may see the promise of a solid and fruitful progress. But, at any rate, we might hope after such an earnest and resolute effort to redress the wrongs and to meet the just requirements of the Irish people as Mr. GLADSTONE's Government put forth, that there would be some cordial recognition of the loyal desire of England to do justly to Ireland, and to meet even her sentimental demands as far as possible without dismembering the Empire.

But the Irish are like children—if they cannot have the thing they are crying for, nothing else is, for the moment, of the slightest worth. And here lies the real root of the Irish question—in the nature of the Irishman, and the peculiar temperament with which he has been endowed. There is very much of the child about him, and it is at once his charm and his bane. The bright, quick intelligence is there in fullest measure, and the vivacity and energy which are so keen and strong in the young heart. But, like the child, he lacks that wisdom in the choice of the objects to be aimed at, which only experience fully develops; he is ever ready to spend all his wealth of intelligence and energy on impracticable enterprises, or on fantastic dreams. Quick, impressionable, easily excited by eloquence, and devotedly loyal to the leaders whom they love, the Irish are more easily led by the nose by clever agitators than any race in Europe, except, perhaps, the Russian; in whom there is the same childlike vivacity and energy, and the same absence of power to choose wisely the end to which they shall be directed, and to discriminate between practicable and impracticable ideas. Imagination is strong in both—the young imagination, unchastened by experience, unsoubered by the hard and stern realities of life.

And yet, if sorrow could make men wise, the Irish should be wise enough by this time. Few races have had a sharper discipline and a sadder history. But their unconquerable light-heartedness robs them of much of the fruit of their discipline, enabling them, as it does, to pass with a smile and a jest through straits which would be a moral education to almost any other race in the civilised world. It lends a singular charm to their manner, which has laid its spell on all who have been much brought into contact with them; but if they could feel sadder over their troubles, there would be more chance of their getting rid of them, and rising to a higher stage of social and political life. An Irish matron will endure an amount of muddle and dirt in her home which would be

intolerable to an English woman, and would drive a Dutch woman mad; and an Irish peasant will put up cheerfully with conditions of life which no self-respectful and progressive race could endure. What is chiefly wanted in Ireland is to make the Irish peasant profoundly discontented, not with English rule and landlords' rents, but with his own hand-to-mouth existence, with his pigs and poultry in close fellowship, and his sack of potatoes and stack of turf stowed away in the shed outside. The most organic political changes in his status and the conditions of his life will do absolutely nothing for him while he remains unchanged; and the great object of legislation should be the development of such conditions of society as shall slowly but surely act upon the Irish character, and set it, as it were, to a different key-note. But this can be accomplished only in the lapse of years, indeed of generations; nor do we believe that there is any shorter solution of the chronic Irish difficulty—the perpetually recurring discontent and distress of the Irish people.

We confess that we have but slight hope that any alteration in the Land laws, or in the relations between landlord and tenant, will do much in an effectual way to raise Ireland out of the pit. The Irish are mad for it, and there is a very uncomfortable time before the landlords unless it is conceded. It is an experiment which must be tried; perhaps when it has been tried and has failed—as we fear it must fail—the Irish will be more disposed than they are at present to look elsewhere than to their surroundings for the causes of the chronic misery which they endure. Very small holdings are cultivated in France with great success. But then the French peasant, though his land is his own, lives the hardest life of any labourer in Europe, and has to give every energy, every thought, every moment to his monotonous task. We doubt whether the Irish peasant could be depended upon for the same rigid devotion to his task; and if he could, his climate is against him. This is a matter much overlooked by those who are the advocates of peasant proprietorship in this country, and especially in Ireland. In France the sun helps the small cultivator wonderfully; he can in a measure rely upon his climate; he can grow profitable crops; and in the grape districts he often reaps a large harvest of gain from a very small holding indeed. In Ireland, on the other hand, the humid skies are against the peasant proprietor, and would, we fear, keep him in the same state, just bordering on starvation, in which he finds himself now. But the experiment will be tried, and England will heartily rejoice if it is tried with success. But the real Irish question, we again repeat, is neither political nor economical. Paradoxical as the statement may seem, it is yet as true as it is strange, that a grave cause of Irish discontent and distress is the easy-going temper, the indomitable good-humour, and light-heartedness of the Irish people.

THE INDEPENDENTS AND THE FRIENDS IN THE COMMONWEALTH ERA.

MR. BRIGHT's recent masterly eulogium of those who, through evil report and through good report, persistently during centuries battled for the right in the cause of civil and religious liberty, has stung to the quick all who, now that the fortress of Domination has been irrevocably overthrown, are still found absurdly exalting as sacred fetish the scattered debris which have not yet been broken up (as eventually they will have to be) to smooth the rough places in the fair highway of Religious Equality. The Low Church clergy in the Church of England—having the least excuse consistently with their avowed principles for occupying such a position as that which they have taken up, for instance, on the Burial question—are naturally the most wrathful, and this feeling has at length found vent in a laboriously disingenuous article published in the *Record* of Friday last. Our readers will note that it was at Union Chapel, Islington—a place of worship belonging to the Congregationalists—that the Rev. R. W. DALE delivered the lecture on the history of Nonconformity introduced by Mr. BRIGHT in the remarks which are the subject of criticism. After reference to certain sufferings endured by members of the Society of Friends at the commencement of their history, the editor of the *Record* proceeds to remark that if on the occasion of Mr. BRIGHT's visit to Union Chapel any pert youth in the assembly had got up and asked the great orator who did all these things to his spiritual forefathers, he could only, with the proper regard for truth, have explained that it was "the forefathers of the gentlemen sitting with him on the platform." The writer proceeds: "Indeed, during those times"—the period of the Commonwealth—"if that period be included in the programme of historical studies pursued by young Nonconformists, Mr. BRIGHT would not have sat

"upon the platform at all! Far more probably he would have been whipped from the Angel to the Royal Exchange with the fullest and most hearty approbation of the Nonconformist ministers of the period," the Nonconformist ministers thus referred to having been a few lines before identified with the spiritual forefathers of the Congregationalists sitting with Mr. BRIGHT on the platform. Now, that representation is either justified by the facts of history or it must be regarded as a deliberate perversion of those facts in the interests of Hierarchical Intolerance? After the insolent tone which the writer has assumed towards Mr. BRIGHT in commending to him the study of history, he cannot be allowed to escape from the consequences of his utterances on the plea of ignorance.

The intention of the *Record* article, then, is to represent the Congregationalists of the seventeenth century as animated by the same persecuting principles which admittedly actuated Episcopalians and Presbyterians, with the further imputation to them of the mean vice of hypocrisy in calling out for religious liberty when it was "a necessity" for themselves; "envying" rather than "abhorring" the power to perpetrate such atrocities; and savagely exercising, in full "proportion to their opportunities," the tyranny over conscience which at other times they denounced as theoretically indefensible. Do the facts of history, to which Mr. BRIGHT has been referred, sustain this indictment? In other words, has the advocacy of religious liberty on the part of Congregationalists been a pretext or a principle?

During the reign of ELIZABETH, ROBERT BROWNE (from whom the nickname "Brownists" was derived) declared that it was forbidden the apostles to use "force in planting or government of the church." "The Lord's kingdom," said he, "is not by force. They do cry, 'Discipline, discipline,' that is force, civil force, to imprison the people, or otherwise by violence handle and beat them. The Lord's people is of the willing sort. They shall come unto Zion and inquire the way unto Jerusalem—not by force nor by compulsion, but with their faces thitherward. . . . To compel religion, to plant churches by power, and to force submission by ecclesiastical government and penalties, belongeth not to them [the magistrates], neither to the Church." The bishops' answer to this declaration was a proposal to the legislature to make it felony to maintain any opinions against the ecclesiastical government, and a Bill to that effect passed the Upper House; but the Commons, much to the chagrin of the prelates, modified its provisions. After the bishops had secured, by their own urgency, the execution of BARROWE, GREENWOOD, and PENRY, solely for the offence of worshipping God in a place and manner not previously ordered in an Act of Parliament, some of the Separatists took refuge in Amsterdam. FRANCIS JOHNSON, during his imprisonment in the Clink prison, promulgated his opinion that the endowments of the State Church should be employed "for schools, universities, the upholding of hospitals, almshouses, and the like; for help of poor widows and fatherless and strangers; for the impotent, sick, and helpless of all sorts; for making and repairing bridges and highways," at the same time clearly distinguishing between those who, like the "Brownists," would return "to the commonwealth from which they were taken" the revenues which the State conferred upon its ecclesiastical officers, and those who, like the Presbyterians, wished the prelates down, that they might have for their own use these ecclesiastical revenues.

While the hierarchy was dominant, "necessity," it is suggested, dictated the Congregationalists' demand for religious liberty. According to the theory of the *Record*, the note should have been changed when, in 1641, the hierarchy met its overthrow. Yet we find the Brownists at that juncture petitioning the legislature to give effect to the principle that "for religion none shall be persecuted, but everyone freely enjoy his own conscience." During the debates in the Westminster Assembly, "the Independents," says Canon PERRY in his *History of the English Church*, "declared that Presbytery would prove as arbitrary and tyrannical as Prelacy;" the arguments for toleration which were urged by CROMWELL, VANE, and others, seemed to the Presbyterians "full of profanity and wickedness." The combined forces of the Presbyterians and Erastians outnumbered the advocates of complete religious liberty—and the Presbyterian State Church scheme received legislative sanction. ROBERT BAILLIE, principal of the University of Glasgow, and one of the commissioners of the Scottish Kirk, took credit in a contemporary letter for having "eschewed a public rupture with the Independents till we are more able for them," as "a Presbytery to this people is conceived to be a strange monster." With Independence, he wrote, "we purpose not to meddle in haste till it please God to advance our army, which we expect will much assist our arguments" (!). When the Prayer-book was superseded by the

Directory, BAILLIE reported, "BURTON and GOODWIN, the only two that were Independents, are by the Parliament removed from their places."

"When in the power of the Independents," says Canon PERRY, CHARLES I. "was not called upon to destroy the Church, but only to 'disestablish' it, and to allow complete toleration." The KING, however, according to the Clarendon Papers, thought fit to enter into a secret treaty with the Presbyterians of Scotland, binding him to "suppress Brownists, Separatists, and Independents." CLEMENT WALKER, in his virulent "History of Independency," says "CROMWELL and IRETON, and their faction," putting "an execrable force upon the far major part of the House of Commons," endeavoured a "toleration of all religions." HUGH PETERS and HARRY MARTYN, two Independent ministers, were by the same writer classed among "the Jews, professed enemies of CHRIST," on the ground that they desired to have the country rendered "a complete Pantheon, a temple and oracle for all gods and all religions."

CROMWELL, although unable to see his way to the abolition of all State provision for religious teachers, in the zenith of his power, in a speech which has been preserved, recognised it "as a debt due to GOD and CHRIST," that every believer in JESUS CHRIST who "walked peaceably without prejudice to others" should enjoy liberty of conscience; but he would restrain any who sought "to make religion a pretence for arms and blood." When the Covenant was abolished, it was replaced by an "Engagement," which contained no other provision than a pledge of fidelity to the Government. "He established," says the Rev. J. F. BRIGHT, "a body of 'Triers,' and any man appointed to a benefice, whatever his particular form of belief may have been, unless he were a Romanist, having once satisfied these Triers as to the fundamental orthodoxy of his creed and the excellency of his life, was allowed to hold it." Canon PERRY brackets Prelacy with Popery, as exceptions to complete toleration, but frankly adds: "This did not prevent such clergy as had taken the Engagement from ministering where they were acceptable to the flocks, though it barred the putting forward of any claim grounded on episcopal ordination."

Undoubtedly, such a state of affairs was well fitted to put to the severest test the question, whether the objection to State maintenance on the part of the fathers of Congregationalism was rooted in steady principle. Some Independents and Baptists did accept State pay, but what is the testimony of history as deduced by the author of "The Inner Life of the Religious Societies of the Commonwealth"? To their honour, he declares, "a very large number of the Independents and Baptists entirely repudiated State maintenance;" "by far the largest section remained faithful to their principles." We need not pursue the subject; the evidence already adduced is, we venture to submit, fatal to the *Record's* appeal to history on the general issue.

The special relation of Congregationalists to the Society of Friends in the seventeenth century has still to be considered. The writer in the *Record* declares that, during the Commonwealth, a representative of the Society of Friends would not have been permitted to sit upon a Congregationalist platform, but would probably, had he made the attempt, been whipped along the streets "with the fullest and most hearty approbation" of the Congregational ministers in the neighbourhood. What says history upon the subject? "There is a large amount of evidence," says the late ROBERT BARCLAY, himself a Quaker, "to show that Fox and his preachers almost uniformly attended the Independent and Baptist churches in the course of their travels. In some of these churches they were received with cordiality, in some their preaching was respectfully listened to, and in none do we read of their being persecuted or hailed out of the assemblies. It was not uncommon for the Society preachers to attend the 'General Meetings' of both Independents and Baptists—assemblies of a number of churches which appear to have lasted several days—at which they appear to have been welcome to preach." In 1656, Fox set up a General Meeting of his own Society. "Divers Justices and Captains," doubtful of the purpose of the gathering, attended. "When they understood the business," they "would pass away peaceably and lovingly," "commending Friends' practice." In London and Westminster, at the commencement of 1656, the Friends had a dozen meeting-houses, at which services were regularly conducted; one of these contained upwards of 1,000 persons.

The *Record*, by way of special taunt, mentions the name of JAMES NAYLOR, and asks Mr. BRIGHT if he remembers the cruel treatment to which he was subjected. When NAYLOR was associated with GEORGE FOX, we learn, "many from the Court" of the PROTECTOR—Sir HARRY VANE, various titled

ladies and officers of the army among the number—"went to hear him." BARCLAY suggests that it was probably this popularity which turned the poor man's head, for insanity is now regarded as the most reasonable explanation of his proceedings at Bristol, proceedings which the Friends regarded as "both wicked and abominable," and for which they disavowed him and all those who were associated with him. It was hardly judicious for an advocate of Episcopacy to draw special attention to the fact that, after NAYLOR's ride through Bristol, he had his tongue bored through with a bodkin, in view of the fact that this was the punishment prescribed, in the rules of the Church of England colony of Virginia, for any offence which might be adjudged to be blasphemy; while repeated whippings were menaced not only for neglect to attend church twice on every day of the week, but for any omission to pay "reverent regard and dutiful entreaty" to the State clergy!

No doubt Fox's preachers suffered imprisonment under the Commonwealth, but it may be well to have before us the charges upon which they were thus imprisoned. These, we doubt not, were truthfully set forth in the petition which the Friends sent to the Council of the LORD PROTECTOR in 1658, thus:—"They are common disturbers of ministers; they will not pay tithes; they will not swear; they will not pull off their hats; they travel up and down from one county to another without a magistrate's pass, and on the First day to meetings at great distances; they will not pay fees when brought into court, nor plead in the forms there used, nor give security to keep the peace, or to be of their good behaviour when the Justices of the Peace require it." CHARLES II., when subsequently appealed to in reference to four Quakers put to death after the Restoration, declared that their principles "were inconsistent with any kind of Government." And he and his successor allowed effect to be given to that idea, for between 1661 and 1697 no less than 13,562 members of the Society of Friends suffered imprisonment, 198 were transported beyond seas, 338 died in prison, or of their wounds, and numbers of their meeting-houses were levelled with the ground. What was the action of CROMWELL when thus appealed to? Having obtained from the gaolers—one of whom he summarily dismissed from his situation for wanton cruelty—a list of the prisoners, he caused a circular letter to be sent to the justices, in which His Highness and his Council urged the liberation of those Friends who had been long in prison; suggested that, in some cases, the necessity for punishment for apparent contempt might be avoided, by having the Friends' hats taken off before they entered the courts; and directed that such punishments be in future inflicted "as may rather discountenance their folly than endanger their lives." Such facts as these are altogether inconsistent with the *Record's* theory, which, upon the special issue also, sustains an utter collapse.

We are not so fatuous as to expect from the *Record* a "graceful palinode," now that our accuser's perversions of history have thus been exposed; but we venture to reiterate the advice given by Mr. BRIGHT to the rising generation of Congregationalists, to study the records of the past, with the full confidence that, in the position which they now occupy, "they have nothing to be ashamed of, but everything to justify their course, and everything to make them satisfied with the position which they hold."

The Secretary of the Local Government Board introduced the Bills for taking the Decennial Census next year at the small hours of the morning on Tuesday. No explanation of their provisions was then given, and at the time we write the Bills have not been issued; but it may be safe to assume that the Government have no intention to propose an enumeration of "religious profession" either for England or Scotland. This is, so far, good news. We trust HER MAJESTY'S Ministers will to the end resist the pressure which such Church zealots as Mr. BERESFORD HOPE and Mr. CECIL RAIKES, the Chairman of Committees, may bring to bear upon them. It would, no doubt, be a fine thing to repeat with a like result the stratagems and sharp practice which enabled Mr. MARTEN to smuggle through his Cemeteries Act last Session, and to carry a clause in a thin committee not by the active support, but by the connivance, of the Government. Such tactics can only be defeated by great vigilance on the part of those who are interested in preventing the passing of such a clause.

As Mr. OSBORNE MORGAN has not as yet been successful in the preliminary ballot for priority, the resolution on the Burials question, of which he gave notice when the Session opened, cannot be moved before Easter—the places all being filled up; and may not be heard of in the House of Commons this side of Whitsuntide. In this matter other hon. members—such as Mr. RICHARD, who has an unplaced motion relative to the reduction of European armaments—fare no better than the hon. member for Denbighshire. A good debate on the Burials question would be of great service

in view of the General Election, and as showing the substantial unity of the Liberal party on questions of great Parliamentary interest; and we can only hope that Mr. MORGAN will be more fortunate as time goes on. It is a curious fact, and one that may be noted in passing, that while last Session there were three or four Bills on the Burials question, this year Mr. MORGAN has the field entirely to himself.

The Rev. D. RAWNSLEY, rector of Halton, in a letter to the *Guardian* of yesterday, while deploring the fact that Mr. MARTEN's Bill is "not so satisfactory a solution of the religious difficulty as at first sight it appeared," and calling for its revision during the present Session, pleads that it is "capable of being turned to good use." An attempt in this direction is to be made in a parish in the union of Spilsby, to facilitate which, it would seem, three of the Episcopate, including the Bishop of Lincoln, "have declared that they see no necessity, however desirable it may be, to consecrate any part of a new burial-ground, by which means the expense of building a chapel and paying a separate chaplain will be saved." Mr. RAWNSLEY declares himself at a loss to understand why the Dissenters should not be enabled to have their own service in such graveyards. "Is there any law," he asks, "to prevent this in unconsecrated ground?" It would seem that clerical intolerance is still troubling the inhabitants of Switzerland. The Constitution having devolved upon the civil authorities the management of burial places, in some districts under priestly influence, the cemetery is monopolised by the Romanists, while a few square yards of ground hitherto used for felons, self-murderers, and unbaptized children, are, for evasive purposes, designated "Public Cemetery." The Swiss Federal Council are now occupied in the preparation of a measure which shall ensure decent burial for all citizens of the Republic without regard to their religious belief. Will Clericalism never learn to exercise kindness and self-restraint, until the disgust excited among all classes by its outrages on decency and common sense has resulted in finally taking from its hands the last vestige of a power which is thus abused?

The full report of the speeches of Mr. MORLEY, M.P., and Mr. DALE, after the lecture at Union Chapel on Tuesday night, will be read with interest. The hon. member for Bristol, in the course of his address as chairman, expressed a hope that Nonconformist electors throughout the country would do nothing to weaken the Liberal cause—of which, indeed, there are, as far as we know, not the faintest signs anywhere. Mr. DALE, "as a fair representative of the most malignant type of Nonconformity and Radicalism," assured Mr. MORLEY that their foremost desire—their one duty—was to secure the recognition of principles of righteousness in the conduct of our national policy; and the hon. member, in responding to the vote of thanks, rejoiced that there was not an atom of difference between them on these great questions. But while all pull together for the one common object, is there any valid reason why the principles we hold dear should be entirely ignored on so great an occasion as a general election?

There are, among the State clergy, some who, unlike the majority of their brethren, refuse to prostrate themselves before the idol of Jingoism which Lord BEACONSFIELD and his followers have set up for the nation's worship. The Rev. JOHN OAKLEY, vicar of St. Saviour's, Hoxton, having been solicited for his support to a Conservative candidate for Hackney, replied in a published letter, in which he expresses his repugnance to the war policy of the Government, refuses to lend it any aid, and urges his clerical brethren to follow his example. Mr. GLADSTONE having been furnished with a copy of the letter, expressed to the hon. secretary of the Hackney Liberal Club, his satisfaction at the course taken by Mr. OAKLEY. "Among the very first and highest of all the tests to be applied to a National Church," says the right hon. gentleman, "is its tendency to promote in its ministers and members the formation of sound moral judgment, or what we think to be so, upon the weightier matters of the law, justice, mercy, and liberty. It will be greatly to the honour and advantage of the Church if a larger number than heretofore of our bishops and clergy shall be found ready to place themselves by the side of Mr. OAKLEY and of our Nonconforming brethren." "One swallow does not make a summer," and if the State Church is to be judged by this very reasonable standard, "Ichabod" must be written on its walls, for its glory in this respect, as a prevailing characteristic, has long since departed.

The High Church attack upon the Bishops of WORCESTER and EXETER, who were threatened with exclusion from the list of Vice-Presidents of the Society for the Propagation of the Gospel, on the ground that they had recognised the legal position of a State-appointed Bishop after he had been "deposed and excommunicated" in some unauthoritative manner, terminated, on Friday, in a ludicrous fiasco. Arch-deacon DENISON read a long correspondence with the Bishop of WORCESTER, the outcome of which appears to be, that the prelate reiterated his conviction that the organisation known as "the Church of South Africa" is a voluntary society, and its action in reference to Dr. COLENSO is utterly without validity. The Bishop of EXETER vouchsafed no explanation. The amendment was withdrawn, the PRIMATE discharging after it a Parthian shot by declaring that it was one which never ought to have been put.

It seems to be not only in the East of London that State churches fail to attract attendants. A correspondent of the *Church Times* intimates that he could specify various churches in North London, erected by the help of the Bishop of LONDON's fund, as well as

others of earlier date, which have never had, and to all appearance are never likely to have, congregations. In view of the possible speedy severance of Church and State, he asks, "What would these fabrics be but white elephants?" The multiplication of churches being, as he argues, "a dead failure," some other investment for the superfluous cash of the faithful must be discovered. Attention is, therefore, now directed to the multiplication of bishops. About £100,000, it seems, is the ideal figure for starting in life one of these ornamental officials. Those who regard the amount as somewhat large will, at any rate, be able to comfort themselves with a consolation denied to the mere builders of church edifices, for they may be sure that the places which they provide will never be, for any length of time, unoccupied.

Correspondence.

REFORM OF THE MARRIAGE LAWS.

To the Editor of the Nonconformist and Independent.

SIR,—As several of your correspondents have referred to my letter of the 1st January, I may, perhaps, be allowed space for some further observations on the subject; which, I am glad to find, is being discussed from various points of view, and also in an amicable spirit.

Let me remind your readers of the facts in which the discussion has originated. The law which authorises marriages in Dissenting places of worship was passed in 1837, and, I believe, with the entire approval of Dissenters. Since that date there have been, on the average, 60,000 marriages a year in Dissenting chapels, and the number has been increasing every year. Complaints of the working of the law have been but few, and there has been no movement to effect a change. In 1856—after nineteen years' experience of the working of the Act—Mr. Pellett and two other Dissenting M.P.'s brought in, and carried, an amending Bill; but it related only to notices and licences. In 1866 the Dissenting Deputies convened a meeting of Nonconformist ministers and laymen to consider a proposal to dispense with the attendance of the Registrar, and the proposal was condemned. Two years later a Royal Commission included this alteration in their recommendations; but from that time till now Dissenters have not asked for its adoption.

Why Mr. Blennerhassett has thought it right to include such a provision in his Bill I do not know; but, so far as I am aware, he is acting on his own responsibility, and not at the instance of any public body representing the views of Nonconformists. Upon him, therefore, and those who approve of his measure, lies the onus of making out a case in its support. That they have, as yet, scarcely attempted to do. They also seem to have been unaware that the change would be objected to by many Nonconformists, and to be still unconscious of the grave consequences which it might involve.

It is noteworthy that the two correspondents who have most forcibly described the inconveniences sometimes occasioned by the enforced attendance of the Registrar—Mr. Miller and Mr. Corbin—have both expressed approval of the principle of the existing law; and their complaints can be disposed of in a couple of sentences. Let marriages be permitted till four, instead of till twelve o'clock, and that will double the time available for both Registrars and wedding parties. That requires an alteration of the law; but none is needed to plant Registrars wherever they are wanted; instead of merely following the Poor Law Union arrangements, which are not suited to modern requirements.

Mr. Pye-Smith pleads the recommendation of the Royal Commissioners in support of this portion of Mr. Blennerhassett's Bill. Their names are before me, and, with the exception of Mr. Dunlop, a Free Churchman, there is not a Protestant Nonconformist among them, nor any one likely to be well acquainted with the views of Nonconformists. It would, I think, be also easy to show that the Commissioners enunciated contradictory principles; and it is certain that this particular proposal was in direct opposition to official opinion of the weightiest kind.

Dr. Hook, Dean of Chichester, speaking as a Churchman, expressed himself in terms which some Dissenters will do well to remember:—

I have no hesitation in saying that I think it will be conducive to the cause of true religion and virtue if it shall be decided that marriage shall henceforth be treated by the State as a civil contract, to be entered into in the presence of functionaries appointed by the Government. In saying this, I speak as one who regards the contract as a religious contract also; and I should call upon all over whom my influence might extend to regard it in this point of view, to make their vows in the presence of God, and to seek the benediction of God's minister. . . . On the highest grounds, therefore, I should be glad to see the law of marriage still further altered, so as to require the civil contract to be entered into by all parties; leaving it to each party to decide whether they will, or will not, seek the benediction of the Church.

But a far more important witness was the Registrar-General, who, for nearly forty years has ably superintended the operation of the existing marriage law; and whose evidence alone is, in my judgment, sufficient to secure the rejection of Mr. Blennerhassett's proposal.

Mr. Graham stated that some Roman Catholic priests and some Nonconformist ministers had lately expressed to him a wish to dispense with the presence of the Registrar at Dissenting marriages; they representing that their congregations thought it hard that their ministers could not alone solemnise marriages, as well as the clergy of the Establishment. He was, however, of opinion that there was "no just ground for this complaint," and that it was unadvisable to make the

alteration. In giving reasons for this opinion, he described the precautions taken under the existing law to secure the safe custody of marriage registers, and said that he considered the "system of registration by approved civil officers much preferable to the practice in Ireland," where this important duty is confided to Dissenting ministers. If the ministers of 5,200 Dissenting chapels licensed for marriages were empowered to keep registers, as is done by the Established clergy, 10,400 books must be furnished for their use; and "these important public records would not be in the same safe custody that registers of marriages now are." What follows is still more important:—

I think that departure from the present practice would be most unsafe; upon an average there would not be five marriages recorded in each book in each year. In a register book containing 500 entries, a century would elapse before it was filled; during that time, entrusted to the care of officiating ministers, frequently changing, what would become of them? Then, also, how would the facts be recorded? I answer, in many cases in a manner most slovenly and most inaccurate. Ecclesiastics, from the experience I have had of them, cannot be considered expert at what may be termed this civil duty of registration. During the last twenty-three years I have seen the copies of registers made annually by upwards of 12,800 clergy of the Established Church; they are bad registrars, and the numerous and extraordinary mistakes they make, rendering their register books of much diminished value as public records, are marvellous.

At one period Parliament seems to have entertained the same opinion; for births, deaths, and marriages were not registered by ecclesiastics from the year 1653 to 1694. In accordance with an Act passed in 1653, "an able and honest person" was chosen by inhabitants chargeable to the poor, to be called "The Parish Register," sworn before a neighbouring magistrate, to register all births, deaths, and marriages, instead of the clergy.

If the clergy of the Church of England, who have generally received an excellent education, in many instances perform this duty in a manner far from satisfactory, what is to be expected of the ministers of these 5,200 places of religious worship registered for the celebration of marriages?

This last inference of the Registrar-General may be objected to by some, as not being justified by facts; but he adds the statement that, when the Commission was appointed in 1838 to collect non-parochial registers, it was necessary to reject many of those belonging to Nonconformist congregations, because they were "so carelessly kept as to be worthless as evidence."

It has been objected that the attendance of Registrars at Episcopal churches would necessitate a multiplication of those functionaries, and, therefore, a great increase of expense. It has, perhaps, not occurred to those who would banish the Registrar from Dissenting chapels that that also would be a costly proceeding; but they will find in Mr. Graham's evidence figures showing the additional expense which would be occasioned by allowing Dissenting ministers to act as registrars. What is far more important, he has pointed out the impossibility of obtaining regularly from Dissenting ministers the required returns, and, as a consequence, the probability that the national record of marriages would be incomplete and unreliable. "Therefore," he concluded, "I am a strong advocate for the marriages of Roman Catholics and Nonconformists continuing to be recorded as at present by the civil registration officers, rather than by the ecclesiastics."

I strongly suspect that, if the opinion of the Somerset House authorities were ascertained, it would be found that, besides being unwilling to withdraw the Registrar from the Dissenting chapels, they would like to compel his attendance at the Episcopal churches. At any rate, there is a passage in the Registrar-General's evidence which would justify such a wish. For of the registering of marriages in duplicate he suggestively says:—

If the clergy of the Established Church were relieved from this duty of registering marriages in duplicate, they might, perhaps, be induced to make these important records more accurate and more legible than at present; for now, owing to the bad writing of the ecclesiastics, names frequently cannot be read, and, consequently, in the General Index errors occur; and when, in future years, the names are sought for, spelt as they ought to be, they cannot be found. In attempting to obviate this, many duplicate names or aliases are entered in the Great General Index of Marriages, causing much trouble. The Civil Registrars of Marriages write much more legibly.

I submit that these are objections which cannot be disposed of by the suggestion that they "ride to death" any principle of Nonconformists. They are objections which may be urged by a Churchman, no less than by a Dissenter; and until they have been met it will be unnecessary for me to discuss any of the side issues raised by some of your correspondents.

Mr. Flower thinks that, if the law be altered, the choice lies between requiring the Registrar's attendance at church, as well as chapel, or dispensing with his attendance at both. I can assent to either; but to the latter only on one condition. There must be the same guarantees for the legality of the ceremony, and for accuracy of registration, as are provided by the existing law. As your very practical correspondent, "Fair Play and Good Work," suggests, let the parties, in all cases, make the required declarations, and sign the register, at the Registrar's office, and then, when they like, and where they like, add to the legal forms what religious service they like. That would be a simple, logical, and safe solution of the problem. For myself—and I am writing unofficially, and for myself alone—I would rather wait till the law can be altered for the better, than favour an alteration doubtful in principle, and likely to lead to unfortunate results.

Your obedient servant,

J CARVELL WILLIAMS.

London, Feb. 23, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—Having been a Registrar of Marriages for some years I may perhaps be allowed a word on this subject.

In the town for which I act, and which in 1871 contained a population of less than 16,000, there are seven chapels licensed for the solemnisation of marriages—i.e., Baptist, Congregational, Wesleyan, Primitive Methodist, Methodist New Connexion, Methodist Free Church, and Roman Catholic. Under Mr. Blennerhassett's Bill I take it a register-book of marriages for each of these places of worship would have to be provided, so that instead of one book containing the record of all the marriages, there would be (including a separate register for marriages at the Superintendent Registrar's office) eight registers.

Here, too, on several occasions the marriage ceremony has been performed by a layman. I have not yet seen Mr. Blennerhassett's Bill—but who would record the marriage in that case, and how is the difficulty of marriages in country churches where there is no resident minister to be got over?

I hope our friends will not lose sight of what appears to me to be one of the most important points, the accuracy of the record and the safe keeping of the registers. At present the Registrar is under the control of the Registrar-General, the slightest inaccuracy in an entry is discovered, and under heavy penalties the Registrar is bound to be particularly careful in the discharge of his duties.

Whether the presence of a Registrar at the ceremony be dispensed with or not, is it not desirable that the record of every marriage (as of a birth or death) should be made by a person appointed by the State, who should be responsible to, and be liable to be removed by, the State for carelessness and inefficiency, or other just cause?

Some objection appears to be raised to the suggestion of Mr. Carvell Williams as to a Registrar attending marriages at Episcopal churches on the ground of the extra expense which would be caused by the increase of the number of Registrars. I don't see the force of this objection. If the Registrar-General appointed an additional Registrar here to-morrow, no extra expense would be caused to the State, or to the persons married; the loss would be mine—the fee of five shillings going into another Registrar's pocket instead of mine.

We Nonconformists may be pretty well assured that the Bill is not likely to become law this Session. Some of us are sanguine enough to hope that Disestablishment will come before long, and then this question, with others quite as important, can be put right. I am inclined to think that this piecemeal legislation has the effect of postponing the greater question.

I am, &c.,

CIVIS.

February 21, 1880.

To the Editor of the Nonconformist and Independent.

SIR,—I am much disappointed at the tone of several of the letters sent to you on the subject of the proposed amendment of the existing Marriage Acts. Evidently the writers thought more of the fees paid to the Civil Registrar than of the injustice done to religious equality by his forced presence at every marriage solemnised in any Nonconformist place of worship, Protestant or Catholic, excepting Quakers or Jews.

I hoped that, whenever an alteration in the existing Acts came to be proposed, Protestant Nonconformists would have gone in strong for a severance of the civil part of the marriage contract from the religious, and try for a civil registration, in the first place, of every contemplated marriage by an officer appointed for that duty—say the Superintendent Registrar, who, when the civil contract had been entered into and registered, should be required to issue his certificate of such having been done, leaving the parties to add, if they desired, any religious service in any place of religious worship, or at the home of either party, and at such time of the day most convenient. In the district of which I am Superintendent two-thirds of the marriages taking place there are solemnised in the Registry Office. At every such marriage the Superintendent Registrar has to be present, but receives no payment or fee for such presence. I therefore trust that whatever alteration may be made in existing Acts, this injustice may be rectified. What makes this gratuitous but forced attendance more grievous is that, as all marriages must take place between eight and twelve, the most valuable part of the day is taken up and lost for any other purpose.

I am, Sir, yours faithfully,

S. S.

THE CHURCH TIMES AND THE CENSUS OF 1851.

To the Editor of the Nonconformist and Independent.

SIR,—The Church Times of the 20th inst. has an article on "Mr. Bright and Dissent," written with a view to discount the statements made by him in his address at Union Chapel, Islington. To the portion of that article bearing on the census of 1851, I desire to direct the attention of your readers.

(1.) Mr. Bright claimed that "half the population, measured by those who attend places of worship on Sundays, are Nonconformists," a statement concerning which your contemporary says that it "was not true in 1851, and there is no reason whatever to suppose that things have become more favourable to Dissent since then." In 1851 the total attendances at the services of the Established Church were 3,773,474, whilst those at the various Nonconformist services amounted to 3,487,558. Of the practical difference between these two sets of figures, your readers will judge.

(2.) Referring to the recent statistics of Nottinghamshire published by Mr. Goodeve Mabbs, the Church Times compares the present provision in the county town with what it was in 1851. It is stated that during

that interval the Church accommodation has more than doubled, whereas the Dissenting accommodation has increased by scarcely more than one half, the contrast between the state of things at the two periods being "marvellous." The figures quoted show correctly that the Established Church has increased from 8 buildings and 7,042 sittings in 1851, to 21 buildings and 14,724 sittings in 1879; whereas the Free Churches have increased from 29 buildings and 19,905 sittings in 1851, to 55 buildings and 30,791 sittings in 1879. It is thus evident that since 1851 there has been extraordinary activity in church building in the old borough of Nottingham. But why did not your contemporary quote the facts from Mr. Mabbs' book referring to the whole county of Notts? Simply because they would have supplied evidence that things have become "more favourable to Dissent" since 1851, as the following quotation from p. 31 shows: "Of the 194,976 sittings in the county, the Established Church provides 90,003, and the Free Churches supply 104,973. The relative proportions are—Established Church 46.16 per cent., and Free Churches 53.84 per cent. In 1851 the Established Church provided 76,960 sittings, and the Free Churches supplied 83,274 sittings. The relative proportions at that time were thus 48 per cent. for the former, and 52 per cent. for the latter. Thus the Established Church, with a numerical increase of 13,003 sittings, has lost about two per cent. in proportion to the whole number existing; whilst the Free Churches, with an increase of 21,699 sittings, have gained about two per cent." Similarly, on p. 83, Mr. Mabbs shows that in Derbyshire the Established Church has increased her sittings by nearly 16,000, and the Free Churches by about 39,000 during the same time; so that out of every hundred existing sittings the Established Church provided four less in Derbyshire in 1876 than she did in 1851, and provides two less in Nottinghamshire than she then did.

(3.) After having founded an argument upon the figures of 1851 in favour of the greater progress of the Established Church in the town of Nottingham, the *Church Times* does its best to discredit the census returns of that year in order to depreciate Dissent. It claims that Mr. Mabbs has shown the fallaciousness of the returns then obtained, because a discrepancy exists between the number of chapels in Notts returned as existing in 1851 plus those known to have been built since, and the number in existence in 1879. It is true that Mr. Mabbs points out this discrepancy; but, again, why did not the writer in the *Church Times* give the whole of the case as stated by Mr. Mabbs? On page 13 of his book Mr. Mabbs says:—"Since the inaccuracy appears to be confined to the number of places of worship, and not to extend to the sittings, it is probably a clerical error. This is the more likely when it is borne in mind that whereas, according to the returns of 1851, the average sittings in each place of worship over the whole country was 290, and the present Nottinghamshire average is 292, in 1851 the average (in Nottinghamshire) was stated at only 254." Mr. Mabbs having thus pointed out a limited and local inaccuracy in the returns, which does not extend to the sittings, nothing surely could be less logical and warrantable than to jump to the conclusion that, therefore, the whole census is unreliable. But truly "a drowning man will catch at a straw." It is not surprising that, on the basis of this conclusion, the writer in the *Church Times* proceeds to reconstruct the Census of 1851 "out of his own head."

If, however, the census of 1851 was in any respects inaccurate, there is the greater reason for advocating the taking of a correct census of religious accommodation next year. On the contention of the *Church Times*, the results would favour the Established Church.

I am, Sir, yours faithfully,
February 24, 1880. VERAX.

DR. WARDLAW AND THE INQUIRER.

To the Editor of the *Nonconformist and Independent*.

SIR,—The *Inquirer* of Feb. 14 contained a paragraph which may have escaped your notice, or which, perhaps, you have not considered worthy of remark. Let me quote it in full:—

The *Nonconformist* is publishing a series of biographical articles, entitled "Nineteenth Century Pioneers." The subject of the sketch last week was Dr. Ralph Wardlaw, formerly of Glasgow. It is not a little noteworthy that, while the writer gives a copious account of the ecclesiastical controversies in which Dr. Wardlaw was engaged, and records several trivial details of his earlier life, there is not a single word in reference to the once famous Unitarian controversy in which Dr. Wardlaw was the champion of Orthodoxy against the Rev. James Yates, then Unitarian minister of Glasgow. Does this mean that while Mr. Yates' lectures have gained in reputation with the lapse of time, Orthodoxy itself has so greatly modified in tone that it is no longer proud of the somewhat truculent tone of Dr. Wardlaw's lectures? Is it a tacit acknowledgment that the Trinitarian side of the question, as in the case of the still more famous Liverpool controversy, was not quite so effectively presented as the Unitarian side? In any case, Mr. Yates' lectures are models of clear, strong, calm reasoning and scholarly criticism, and his book should be kept before the public and sold at a cheaper rate.

Some of our public men are famous for their happy gift of inventing phrases or discovering epithets, whose fitness the world perceives instinctively, and admires. But the author of this paragraph has brought out of his mental treasury an epithet so grossly inappropriate that one wonders by what unhappy chance he imagined it, and so unjust and offensive that it is difficult to read it calmly. The tone of Dr. Wardlaw's lectures—of any of his controversial writings—can be called "somewhat truculent" only on the principle of *lucus a non lucendo*. If ever man studied on the rule, "*suaviter in modo, fortiter in re*," it was Dr. Wardlaw. But his gentleness was not softness. He could and did write strongly; but his strength was calm and self-possessed, never passionate or unbridled. And this it was that gave him the immense power which he wielded in

the many controversies of his day. His opponents could never detect in his words any trace of spite or malice, or any other unworthy feeling, by which they could neutralise the force of his keen, clear logic. They felt that in him the Christian sentiment dominated the intellectual gladiators. And however uncompromising he was in analysing and exposing what he believed to be error, no one could fail—so far as I know, no one ever did fail—to recognise the spirit of honour and fairness which pervaded his writings. To call anything that he ever wrote "truculent,"—fierce, savage, or cruel,—is an offence which it is not easy to forgive.

The writer of the sketch of Dr. Wardlaw, it appears, made no reference to "the once famous Unitarian controversy in which Dr. Wardlaw was the champion of Orthodoxy," and from his silence the *Inquirer* suggests certain inferences. But the critic should have remembered the object of these sketches. They are avowedly sketches of the "Pioneers" of religious liberty in this century, men "who have striven, under difficulties hardly realised by the present generation, to uphold the rights of conscience and free thought, extend the boundaries of religious freedom, or emancipate the nation from the shackles of sacerdotalism and superstition." They do not profess "to follow any definite plan," but, the editor says, "to discuss the personal qualities and public virtues of men whose lives were imbued with a noble purpose along the lines we have indicated." I know nothing of the authorship of the sketches. But those words are explicit, and leave no room for any of the inferences which the *Inquirer* suggests.

There is one lesson which the passage quoted above from the *Inquirer* should teach us, and that is, to beware lest our charity should so express itself as even to seem to leave our orthodoxy in doubt. It is well that we should applaud all that we approve in the writings of Unitarians, and accept with thankfulness their contributions to such beliefs as we hold in common—some of them of great importance. It is well, too, that we should rejoice in every approach which some of them make to our higher conceptions of the character and person of Christ. But we dare not make light of the difference between their highest conceptions of the man Christ Jesus and our conception of Him as Incarnate God. Here we must take our stand, and with all respect and charity towards Unitarians, we must leave them in no doubt as to our position.

I am not without fear that we are ourselves to blame somewhat in this matter. Though I don't often see the *Inquirer*, I seldom do see it without finding quotations from writers or papers that are supposed to be orthodox, in which the editor finds some encouragement to Unitarianism. The other day he characterised some person or paper as semi-orthodox; and I have ever since been puzzling myself with the question, What is semi-orthodoxy? and "I give it up"—I can't make it out. Of this I am sure, that the absence of reference to Dr. Wardlaw's "Discourses on the Socinian Controversy" is no proof of your semi-orthodoxy. A semi-orthodox *Nonconformist and Independent* would have no right to exist. It could have no right to be regarded as the representative or spokesman of those great Evangelical communions which form the mass of English Nonconformity. In saying this I am only echoing your own words in your first number—words in which you avowed your "aspiration to be recognised as the chief and most authoritative organ of Free Church principles," and also "as a steadfast supporter of the fundamental verities of the Christian faith."

I am, yours, &c.,

Feb. 21, 1880. JOHN KENNEDY.

CHURCH OF IRELAND & HER CHURCHYARDS.

To the Editor of the *Nonconformist and Independent*.

SIR,—I have nothing more to say on the subject of this controversy than this, that if your reading of the law were the correct one, the Irish Church Act of 1869 did not hand over to us our churches and churchyards (both go together) as we believe it did. If "rights for burial subsisting in our churchyards" means simply that everybody who may die in the parish—Roman Catholic, Presbyterian, Independent, Methodist, &c.—has a right to interment in the churchyards vested in our Church Representative Body ("right to burial created by the fact that the death took place within the district," a right by the way that was by no means a general one), then nothing has been handed over to us, and we are really worse off than before, for previously the State maintained our churches and churchyards, now this expense has been shifted by the Church Act upon ourselves, and that apparently for the benefit of others as well. But I do not believe such a reading of the law is correct, and no evidence is forthcoming that it is the interpretation of the Irish Solicitor General.—Yours,

J. A. CARR, LL.D.,

Editor *Irish Ecclesiastical Gazette*.

[In connection with this letter it may be well for our readers to have before them the following official Memorandum issued last month:—

"THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND.

"Memorandum as to the Burial of Persons, not members of the Church of Ireland, in Burial Grounds vested in the Representative Church Body.

"Under the provisions of the 11th chapter of the statutes of 1879 for the management of burial grounds, 'The care of all burial grounds vested by the Commissioners of Church Temporalities in the Representative Body is hereby entrusted to the ministers and churchwardens of the several churches to which the same are respectively annexed, but subject to the control of the Representative Body.'

"Now the Representative Body, pursuant to the power so vested in it, hereby informs the several ministers and churchwardens so entrusted as aforesaid, that the provisions contained in the Burial Grounds Amendment Act, 1868, 31 and 32 Vic., cap. 103, sec. 1, a copy of which section is

hereunder printed, are still in force and ought to be observed:—

"1. That whenever, after the passing of this Act, any person who at the time of his or her death shall not have been a member of and in communion with the United Church of England and Ireland shall be buried as of right within any churchyard or graveyard, the soil or freehold whereof shall be vested in any rector, vicar, or other incumbent, it shall be lawful for the priest or minister of the religious denomination to which such person shall have belonged at the time of his or her death, and he is hereby empowered to attend such burial and to read such prayers or perform such burial service at the grave in such churchyard or graveyard as is usual and customary at burials of persons belonging to such religious denomination: and any person wilfully obstructing such prayers or Burial Service shall be deemed guilty of a misdemeanour: Provided always, that such prayers shall not be read nor such Burial Service performed either wholly or in part during the time of the celebration of Divine service or any rite or ceremony of the said United Church, or during the catechising or other instruction of children or young persons in the church or chapel to which such churchyard or graveyard belongs, nor within half an hour before the commencement or after the conclusion of any such celebration, catechising, or instruction, nor during the time at which the incumbent or minister of such church or chapel, or any other minister or other ecclesiastical person shall be performing the Burial Service in such churchyard or graveyard, nor during the performance of any other Burial Service therein. (Provided always, that nothing in this Act shall confer any right of burial where no such right already exists, or shall affect the rights or privileges of any ordinary, rector, vicar, or other incumbent.)"

"LL.D." writing in the columns of the *Irish Ecclesiastical Gazette*, of Saturday last, admits that both the letter of Mr. Greene, already quoted, and the above document, tend to "confirm" our view, rather than that which he enunciates and is evidently bent upon rendering operative. If there is any reasonable doubt upon the matter, let a test case be submitted to the decision of the courts; but let there be no attempt, in obscure districts and upon evasive pleas, to perpetrate, on such a pretext, isolated acts of oppression.—Ed. N. and I.]

FEEBLE PASTORS.

To the Editor of the *Nonconformist and Independent*.

SIR,—In the letter of the Rev. E. J. Hartland, in your issue of 5th instant, appeared the following passage:—

Within the last few days I have had a letter from the secretary of one of those counties in which Independency found its earliest home, in which he says that the country churches in his Union, when vacant, will not seek a cultured and efficient pastor, not because they cannot appreciate and would not desire such an one, but because they cannot so support him as to ensure his remaining with them a reasonable time. They prefer having a feeble pastor, because they can hope to retain him: and this they think better than the weakness and division which constant changes in the pastorate are almost certain to engender. What cure can there possibly be for this state of things, but in the existence of a strong national society, which shall help agricultural counties to render that assistance to churches they can never give if left to themselves?

It seems to me that these remarks, however unintentionally, are calculated to do much damage to the reputation of the ministry of our poorer churches, especially in cases where, from any cause, a pastor remains with his church for any lengthened period. The assertion, if simply from an individual, would be of much less consequence than it now is as the expression of an important officer of one of the County Unions endorsed (by its adoption) by the General Secretary of the Church Aid and Home Missionary Society. As the passage stands we are of necessity infer that "culture and efficiency" are obtainable only for gold; that the days are past when the churches may hope for spiritual power apart from worldly gear; and, in fact, that the Christian ministry has sunk down to a profession the value of which is to be measured by cash payments. Looking around one, and knowing how much some have given up of worldly advantage that they might "preach Christ," it would seem that both the County Union secretary and the Association secretary are judging others somewhat harshly. Amongst those whose stipends are small are there not many men of culture? Are the major part of poorly-paid pastors inefficient, and, therefore, know not how to "feed the flock"? Then why should so sweeping a charge be made? Upon what grounds do these gentlemen bring, without a word to soften it, the unbrotherly accusation which they so ruthlessly fling out upon the public against their less fortunate fellows? Mr. Hartland owes it alike to poor churches and to poor ministers that reason should be shown for so strong expression of opinion.

I had hoped that some abler pen than mine would have called attention to this matter in your last number. This, I hope, will be accepted as my apology for apparent delay.

I am yours faithfully,
JOHN G. NASH.

Ashley, Market Harborough, Feb., 1880.

[As the above is a kind of communication that ought not to remain a whole week unanswered, we have referred it to Mr. Hartland, who sends the following reply.]

SIR,—I have no wish to enter into any controversy with your correspondent Mr. Nash, but a word or two in reply to his letter may not be inexpedient.

I need hardly say that I intended to make no "sweeping charge" against the pastors of our poorer churches; and I do not think the inference your correspondent draws is to be fairly, much less "of necessity," deduced from my words. I have known many men of culture occupying the position of village pastors, and some of them have been personal friends whom I have

loved and honoured. But they have, from one circumstance or another, been able to retain their position in spite of their inadequate remuneration. It is evident, therefore, that I could not have intended any dishonour to such. I hold it to be in the highest degree immoral for any man to enter the Christian ministry for the sake of "gold." But it is surely no less wrong for a man, who has the means and opportunity of providing comfortably for his household, to allow his wife and children, in their helplessness, to suffer all the ills of poverty. To my mind the duty of such a one is clear.

Very faithfully yours,

EDWIN J. HARTLAND.

Memorial Hall, Feb. 25, 1880.

NOTES FROM THE UNITED STATES.

To the Editor of the Nonconformist and Independent.

SIR,—All hail to the united journals which bear two noble historic names! If the welcome has a far-off sound—as if from the ends of the earth—it is none the less sincere and hearty for that. I have now received three numbers of the new united issue. You need not have been fearful of the judgment pronounced upon the first; there must be universal accord as to the extraordinary merit of the second and the third. The more complete division—both in editorial papers and paragraphs upon current news—between the secular matter and the religious is somewhat like the arrangement of the *New York Observer* for a number of years past into a "religious department" and a "secular department," though, as that is an eight-page paper, it is capable of being separated into two journals, one for Sabbath and one for week-day reading, which I am afraid, however, is not largely done by its subscribers. The ample scope and variety of intelligence in your united sheet is very noteworthy.

The summary of "American Sayings and Doings" in the first two numbers I was specially glad to see. As a constant correspondent, first of the *Patriot*, and then of the *English Independent*, for fifteen years together, anxious to do what Dr. Robert Vaughan once told me he should do on his return from the Boston National Council—"lead British Christians into better thoughts of us," I have often been perplexed to select matters for comment or information which would neither be old by the time my letters were received nor already sufficiently noticed in your columns. Very often the expectation that the latter would prove true, has led me to leave topics of great interest and importance till the former came true of them. With a suitable supply of American papers—religious and political, of the higher class—one of your collaborators could easily prepare in London one or more columns weekly of the freshest and most interesting matter. It could be done there as well as in New York. Indeed, it could not be done fairly and usefully anywhere from journals published in the Atlantic cities alone. The gleanings and compilations from such sources would not really represent American thought and movement. They represent only a modicum of our journalistic ability and enterprise. Great interior cities rival, if they do not surpass, those of the sea-coast in the fulness, scope, and power of their dailies. Chicago is an example, and only an example. Depending upon eastern journals, no just conception of the country could be obtained.

For example, in matters political, what is known in slang phrase as the Grant "boom," originating and managed in the interior States, can only be understood well here. The natural curiosity to see and to compliment a much-talked-of political man and an ex-President, after a tour such as no other general or president has ever made, was utilised, by careful planning before-hand, and at great expense, to promote a blind popular furor for a third nomination of Grant for the chief magistracy, such as was attempted and failed four years since. A good deal of the expense was borne by people utterly opposed on principle to the third nomination of any man, many of them—though earnest Republicans—profoundly disgusted with the Grant administrations. To join in a reception and to help make the man President again are two quite different things. The trick attempted was to make them one, whether the people would or not. In these very States where the scheme had its chief material and strength, there is a vast amount of determination to vote for other men. Mr. Blaine, of Maine, is unquestionably the first choice of this great commonwealth of Iowa, and others after him before Grant. Mr. Sherman, the masterly Secretary of the Treasury, is undoubtedly the first choice of the empire State of Ohio, and other interior States show surprisingly vigorous resistance to the foisting of Grant upon the electors again. A "reception" was not attempted in New York, which it is deemed of prime importance for the Republicans to carry, but where the opposition to "machine politics" is very strong and clear-headed; nor in Pennsylvania, Mr. Blaine's birth-place, where there is great enthusiasm for him; and those arranged for in the South instead show unexpected weakness in the "boom" in that quarter. The very able men also named for this high office among the Republicans gain in popular strength, one in one quarter, another in another; while there is no source of new strength for the "third term" project, and it is disastrously weighted by the advocacy and manipulations of men—largely old office-holders under Grant—in whom the country has not the necessary confidence. Time is steadily against it, though no stone will be left unturned by its promoters. I write this as one outside of all cliques. Among the men prominently named for the nomination, Hon. E. B. Washburne, United States Minister at Paris during the Franco-German War, who, while Member of Congress (previously), first brought General Grant forward as a soldier, and with our Iowa Senator Grimes—now deceased—persuaded Mr. Lincoln to keep him in place after he had been disappointed in him, it is understood, will have the support of Grant

men if they fail in their first choice. He is strong among our multitudinous German-American population, as the Ambassadorial protector of Germans in Paris during the siege.

In our religious life there are no such great movements as in late years; perhaps some preoccupation of the public mind, and diversion or dispersion in other directions of the fervour of the public temperament being a sufficient reason therefor. Mr. Moody, with Mr. Sankey, wrought with usual good results in Cleveland—the most delightful of Lake cities—in the fall, and is now at St. Louis. They do more of their work now in churches, and less in great tabernacles. Indeed, it was well to pause and ask—Is not American piety, at least in centres of dense population, in danger of running into a religion of crowds rather than of individual principle and experience? It is better, of course, to save men that way than not at all, but it is best to save them in the best way if possible. Christmas festivities at the first hindered the work of these beloved brethren in St. Louis, and though great good is being accomplished since in various sections of the city, I gather that this has forestalled or delayed the widespread and comprehensive movement aimed at.

Just now, throughout our churches, prayer for colleges and institutions of all grades, with personal labour for the conversion of students, is the call of the hour. The last Thursday of January is the annually observed day of prayer for this object, and we always hear shortly after it of multitudes of educated youth consecrating themselves to Christ. Very thrilling and sacred are the experiences through which the Lord leads that portion of His people forming college communities and seminary communities under Christian influence, and the lives of devoted teachers given to the world abound in recitals of them. One year, at the famous Mount Holyoke Seminary, in Massachusetts, out of 354 young ladies only nineteen were left unconverted.

Let me daguerreotype the observance yesterday of this annual day of prayer in such a frontier college as this. In the fall term there were indications of solid religious improvement among our students, and our hopes were soberly raised. The winter term began Jan 7th. Pious young men in the college carry on all the year a half-hour daily prayer meeting after tea each college working day. It is almost coeval with the college itself, having been started thirty years ago by young men who are now home missionaries, pastors, and teachers. From the first day of this term this meeting showed new life, and a deepened and enriched Christian experience. Those interested in personal religion lost terror, and others beginning to be interested came under its influence. Personal labour for others and personal heart-searching and new realisation of Divine truth went hand in hand together. Some had evidently begun the new life before the day of prayer arrived. Yesterday morning, in place of the usual morning prayers in the chapel, I preached to the students (some Christian friends from the village being also present, by invitation, with the pastors of the Congregational, Methodist, and Baptist churches), on the impossibility of neutrality in religion. The pastors assisted in the service; the Methodist preacher following me in earnest exhortation. After a brief interval, the students gathered in half-a-dozen sectional meetings for prayer and conference, two instructors attending and aiding each meeting. Delightful indications of the marked presence of the Holy Spirit were enjoyed in each gathering. A new sense of sin, deeper than in their first conversion, and by no means unsweet, has marked the recent religious history of many of these young Christians. It is not a common characteristic of American piety, especially among youth, as it once was. Faithful work was done for students, who do not experimentally know Christ, and this not mechanical or obtrusive, but full of Christian kindness and conscience. Several instances of the beginning of the new life—as we hope—occurred. In the afternoon there was a united gathering of the three churches and the college, in the Congregational house of worship, for addresses and prayer. In the evening these churches held their wonted weekly devotional gatherings apart, when the seminaries of the land, and especially our own college, were not forgotten. Our religious journals will tell you more of the results of the day at large. This picture of one observance of it may help your Christian readers to realise its character.

Yours ever,

GEO. F. MAGOUN.

Iowa College, United States, Jan. 30.

THE SOUTHWARK ELECTION AND THE PUBLICANS.

To the Editor of the Nonconformist and Independent.

SIR,—Some eight or nine years ago, when we had a Liberal Government, with a considerable majority in the House of Commons, I was conversing on politics with a gentleman holding a responsible position in one of the largest London breweries, and amongst other things he said, "Mark my words, the next Ministry will be a Conservative one." On my expressing my surprise and incredulity my friend repeated his remark emphatically, adding, "I will tell you the reason why I say so. The Government has interfered with the publicans. They wish to shorten the hours for keeping the public-houses open, and the publicans are against them to a man." "But," I said, "you don't mean to say that the publicans are powerful enough to turn the scale at the elections?" "No," he replied; "it is not the publicans alone, but the petty tradesmen and shopkeepers, who meet in the bar parlour every evening to smoke their pipes and take their glass, and these men won't stand any interference with their habits. Very many of them are professed Liberals in politics; but they will vote against the Liberals notwithstanding."

The result of the general election proved the truth of this gentleman's prediction, and it has seemed to me ever since as one of the most humiliating features of our political life that England should be virtually under the

thumb of the public-house. And Liberals must not delude themselves that this state of things will be reversed at the next general election. The Government court the public-house. I believe it was one of them who, being questioned by a friend as to the course which would be taken in reference to the report of the Lords Committee on intemperance, replied, "Oh, hang the report; we shall do nothing about it." Of course not, until after the election, and then, perhaps, something may be done. But there was also a committee appointed to enquire into the subject of the connection of Civil Servants with the Co-operative Stores. Is that also to be shelved? Oh, no. The Civil Servants have been warned to mind what they are about. Why? To conciliate the shopkeepers, who, though like the publicans and their friends, may be Liberals, yet prefer their own personal interests. The creed of these people is, the shop first, principles second.

Then the "Claimant's" friends, who constitute a much larger body than is generally thought, are also being courted by the action of the Government on his behalf.

We may rely on it that if the Liberals are to win at the next election they will have to work very hard for it. Again, I say, the public-house will be an all-important element in the contest.

Yours, AN OLD SUBSCRIBER.

Seaton, February 20.

UNCONTESTED CONSTITUENCIES AND THE COMING ELECTION.

To the Editor of the Nonconformist and Independent.

SIR,—I am sure most Liberals will agree that every constituency should be fought at the next election, even if it were only in the interest of political education. The chief reasons why a walk-over is allowed are—first, want of Liberal organisation; secondly, want of good candidates, and, thirdly, want of money. My plea is chiefly on behalf of county divisions—like North Hants and East Cheshire—where, for these reasons, there is no intention, I believe, of opposing the dominant rule of Tories, or the spirited foreign policy of the Government. Will no one come to the relief of these Conservative strongholds? Can nothing be done in such places by the Liberal party, where half-starved farmers, poor shopkeepers, and country Nonconformists would rejoice to vote for peace, retrenchment, and reform? Could not the National Reform Union and Central Liberal Association unite and co-operate with all other Liberal organisations to find, at least, men and money to contest every seat for which, at present, there is no candidate?

Yours truly,

SINCERITAS.

YORKSHIRE AND THE CHURCH-AID SOCIETY.

To the Editor of the Nonconformist and Independent.

SIR,—I enclose a copy of the circular letter sent to me as a minister of a beneficiary church in connection with the Yorkshire Congregational Union and Home Missionary Society, and a copy of the resolutions forwarded to me as a member of the District Committee, from which it will be seen that the ordinary income of the society is little more than three-fourths of the expenditure, and that, consequently, the grant to such churches in the several districts must be reduced by twenty per cent. These documents supply a rather grim comment on the hopes of many of us, and the expectations of some, as to what would be in this second year of our union with the Church-Aid Society.

But your correspondent, "A Poor Minister," is in error. I believe, in attributing this state of things to the pride of this Union, because a larger sum than we could contribute was asked last year from the Central Fund of the Church-Aid Society (but not obtained), and from a half-revelation made in our District Committee meeting by a gentleman in a position to know, a similar request for some additional hundreds of pounds is to be made this year.

Consequently Yorkshire is not "too proud to go a-begging," though, if it were—if our ministers and churches resolved to endure a privation that I, too, believe will be but temporary, rather than run the risk of lessening the aid to be given to poorer counties—perhaps it would be no great reproach.

Though I have no right to speak for our executive, I believe the course referred to has been adopted as the only one that will bring home to the churches of the county the pressing need for more liberal contributions, and in the conviction that they can, and will, afford them. A milder course was taken last year, but it was only partially successful.

I am, &c.,

A YORKSHIRE MINISTER.

THE CONGREGATIONAL CHURCH AT TOOTING AND THE DEFOE MANSE.

To the Editor of the Nonconformist and Independent.

SIR,—I have seen your recent correspondence under this head. Any idea of the property at Tooting being transferred to the London Presbytery is surprising, when the following facts are looked at. In October, 1877, the pastor of the Independent church at Tooting applied for aid from the Manse Fund of the English Congregational Chapel Building Society, in building the Defoe Manse. The application was on the usual printed form of the society, containing questions to be answered by friends applying. I will give some of these questions, with the answers which Dr. Anderson wrote against them:

"Is the pastor a member of the County Association?"—"Yes."

"Does the Church belong to such Association?"—"Yes."

"Does the Association sanction the proposal to build a Manse?"—"The Manse has never been brought up at a meeting of the County Association, but I am sure they approve of the scheme; the Chairman and Treasurer have subscribed."

"Is the land finally or provisionally vested in trust?"—"Provisionally vested in trust."

"Will you send us a draft of the trust-deed before it is completed and executed?"—"Yes."

"When is it proposed to put it in trust?"—"When the manse is erected."

"Do you concur in the accompanying rules, and will the church endeavour to carry them out?"—"Yes."

Among the "rules" above spoken of is one that no money shall be advanced till the property has been vested in trust.

The Committee of the Chapel-Building Society accordingly voted such aid as the replies and the incipient state of their fund for helping mansees seemed to justify. The usual gratuitous professional guidance was freely rendered; and I understood from the pastor that it was found of much service. The society has not yet been asked to pay its aid; nor has the draft trust-deed yet been sent for examination.

I am, Sir, yours faithfully,

CHAS. E. CONDER.

Memorial Hall, 25th Feb., 1880.

CONGREGATIONAL CHURCH & MANSE BUILDING.

To the Editor of the Nonconformist and Independent.

SIR,—With thanks for the report in your admirable journal, on the 19th February, of the twenty-sixth anniversary of the English Chapel Building Society in the City Temple on the 12th, I beg a little further space for one or two explanations.

In the very appropriate address of the chairman, Mr. H. Richard, M.P., after a very just reference to the labours of Mr. Thomas Wilson, these words occur: "After his death, chapel building was left in the country to accident and individual liberty till 1853"—the date of the formation of the above society. As meant by Mr. Richard these words are correct, but for the casual reader they require some addition; for, so read, they give to that society more honour than it can claim, while they do not render the honour due to others. They even fail to give all the credit that belongs to Mr. Wilson; for before his death he had so inoculated a few with his own spirit, that he was able to crown his life's work with the first attempt at specific organisation in aid of church building. Hence arose the Metropolitan Fund, or the Metropolitan Chapel Building Society, to whose efforts we owe the erection of York-road Chapel, Lambeth, and the first Westminster Chapel, where Mr. Martin laboured so long and so successfully, the site of which building was afterwards utilised, in Mr. Martin's time, by the erection of the much larger and more commanding structure, the pulpit of which is so well occupied by his worthy successor, Mr. Simon. This first organisation did not very long survive its founder, but was followed, in 1848, by the formation of the London Chapel Building Society, chiefly through the earnest efforts of M^r Eusebius Smith and Mr. Charles Gilbert, the thirty-first anniversary of which society was held at Abney-park Chapel on the 23rd inst.

Lancashire, led by Mr. G. Hadfield, soon followed the example of London in respect to that county. The English Society was formed in 1853, to take in all other parts of England and the Anglicised districts of Wales. It has since opened its columns for help in Ireland and the colonies; and to the building of churches has recently added that of mansees.

The third resolution at the annual meeting on the 12th inst. was framed specially with a view to the two societies that were formed before the English, and to all other district societies that have since risen. It closes with these words:—This meeting "would suggest for the consideration of our various church-building societies *prayerful mutual consultation*, with a view to a still more vigorous effort throughout the land in aid of suitable Congregational church building." As your report contains no special reference to this part of that resolution may I be permitted to add a word or two in explanation.

"*Prayerful*."—If any work needs to be laid before God for His guidance and help, it is church building, and that for two great reasons. One is the immense difficulty of the work, which only His blessing can enable us satisfactorily to surmount; the other is the special danger in a work, which appeals so obviously and effectively to the senses, and is instrumental in advancing certain incomes, being undertaken in our own strength, in a worldly spirit, to the peril of our spiritual life. Never let us forget the Divine warning, "Except the Lord build the house, they labour in vain who build it."

"*Mutual consultation*."—None are fully competent to meet in wise council in this work except those who have had much and varied experience in it; hence for practical church builders to hand over their work to any "Assembly" that had never tried their hands at the thing, would be as big a blunder as could well be committed. But could not the representatives of our various church building societies add much to our common knowledge by mutual consultation? Could we not in that united capacity make an annual appeal to all our churches for some annual help to this specific work, which united appeal would surely come with greater weight than our separate annual circulars? All who respond to such an appeal could appropriate their annual gifts to such society as on local or other grounds may seem to them to have the prior claim. If our colleges are likely to gain by meeting in council, why not our church building societies? And if foreign missions, home missions, and colleges have a claim upon our people for annual support, is it less so in respect to church and manse building?

One other point it may not be inappropriate for me to refer to—I mean the secretary's change of residence from London to Birmingham. All that I will venture to say in this letter on that point is that if it had not been for Mr. Conder's ability to give daily attendance at the office, I could not have entertained the idea of residing so far from the metropolis; but the ordinary routine of office work being so well met by my much esteemed colleague, I have selected Birmingham as my future home, because it is the metropolis of the Midland Counties, and the geographical centre of our general work, which is exclusively provincial, and by living there I shall, with God's help, be all the better able, with less expense to the society, to respond to numerous calls for visits of counsel and of help.

Yours truly,

J. C. GALLAWAY.

Memorial Hall, Farringdon-st., London, Feb. 23, 1880.

THE LATE LIVERPOOL ELECTION.

To the Editor of the Nonconformist and Independent.

SIR,—Is it possible to get a fairly correct answer to this question—"How did the clergy of Liverpool vote at the last election?" We know how the Liverpool publicans voted; did Bible and Beer get once again into close alliance in support of a Tory? In a word, what has the Church of England Temperance Society achieved in the direction of breaking up the disgraceful association of the publicans and the parson, so evident in 1874? I am, &c.,

Reading.

G. S. R.

THE PRINCE NAPOLEON MEMORIAL.

To the Editor of the Nonconformist and Independent.

SIR,—The Dean of Westminster this morning commented on the fact that only one eminent Nonconformist minister had signed the memorial against the Bonapartist monument in the Abbey. I ventured as a Congregationalist to assure him that in fourteen days the signatures of nearly every Congregational minister in London could be obtained. If the Dean's words have any meaning at all, they imply that Nonconformists, by silence, consent to this insult to the French Republic. Is he right or wrong?

HOWARD EVANS.

A SAD CASE.

To the Editor of the Nonconformist and Independent.

SIR,—The following facts have lately come under my notice, and I think deserve publicity. A country pastor, in the course of visitation, met with a young man, who had been not long since released from gaol. He had been accused of behaving badly to a girl. It appears that he was to some extent guilty; but his offence was much lighter than that of which he was accused. For some reason, the clergyman of the parish had a grudge against the poor fellow, and had even been heard to say that if he ever had him in his power, he would make things go badly with him. Accordingly, he was present at the trial, urging on the prosecution, and doing his utmost to get him severely punished. Consequently, the lad was sentenced to fifteen months imprisonment. Up to this time he had enjoyed good health, and was a fine, strong-looking young fellow. At the expiration of his sentence, his legs were swollen with rheumatism, his hands covered with broken chilblains, and his whole frame gaunt and emaciated—in short, his constitution is ruined. He says that during the whole of his imprisonment no chaplain came to visit him, no teaching of any sort was going on; and that, whereas, before he went into prison, he knew very little, now he has lost what little knowledge he had. He had saved a few pounds, which proves that he was not given to drinking, but, of course, all went to pay the expenses of his trial. Now his prospects for life are ruined. This sad story needs no comment. Could not something be done for the poor fellow?

I am, Sir, yours,

OBSERVER.

Heather Dean, Bournemouth, Feb. 14, 1880.

Literature.

OUR FUTURE HIGHWAY.*

THE Zulu war, which is to blame for so many things, has spoiled this book. One would have fancied that Commander Cameron, when he was engaged in tracing out in the once romantic, but now, alas! waste and desolate regions of the Valley of the Tigris, the route for a new railway to connect, as of old, the East and the West, was not likely to be recalled from his purposeful adventures by rumours of Zulu victories. Yet so it was; he was near Bagdad—Bagdad with its treasury of legends and memories, the history of Haroun Al Raschid and a hundred others weaving a kind of dim halo about it still—when he heard of Isandula, and was seized with a passion to go and see what should follow in South Africa. We know not whether he has aught of precious or of pitiful to tell us of that miserable campaign; but it has made a serious hole in this work. It looks like a long road that leads to nowhere in a literary sense; though happily that is not true of it in a scientific or commercial one. A few days of quiet observation in the city of romance and a leisurely journey from Bagdad to Bushire might not have yielded much more for his practical "Appendix," in which he skillfully sums up the points in favour of the railway, but we should have had some chapters of admirable description, and probably one or two funny adventures. For Commander Cameron can tell a story well; he is self-assured, fearless, and observant, and can even, as one of his servants said, "face the devil," to find only an innocent little owl, and to restore his somewhat cowardly companions to their quarters, out of which at last the poor owl had been driven. We shall begin at the end instead of the beginning, and say that this last chapter, or appendix, is remarkably able and valuable. Commander Cameron has clearly established the possibility of the new link of intercommunication.

In no part of the world would a railway have such important political and commercial results as the Indo-Mediterranean, whose future course I have in these pages endeavoured to trace; in scarcely any would a line of such length and importance meet with so few physical difficulties to be overcome, and be constructed at so small a cost, and with so great a prospect of financial success. Everywhere during our journey we found the people anxious for the construction of roads and railways; and at Tripoli, Urfa, Diarbekr, and elsewhere, we found people of wealth and position who were willing not only to aid in their construction by moral support, but who would also invest money in the undertaking. All power of initiation has, however, been crushed out of the mass of the people; and it will be necessary for the inception of public works that support be found in Western Europe. I have lately heard from Constantinople that a number of entrepreneurs and promoters of companies are there, all trying to get concessions for railways and other public works in different parts of the Asiatic dominions of the Sultan, but that most of these people are needy speculators who only want the grants they ask for in order to make money for themselves, and so that they can

line their pockets, are perfectly indifferent as to whether railways are ever constructed or not.

The Armenians, it would seem, are showing powers of independent development, and they will aid us in a more substantial and thorough-going manner than wily Christian Greeks; and Commander Cameron goes on to say:—

Native support must be given to all schemes of reform, whether they consist in amendment of laws, or in making of roads, and we must, in order to form our future highway, attract to our side to assist us, the inhabitants of the countries through which it will pass. It may be well supposed that if we alleviate the sufferings of the Armenians, they in return will aid us in our desires. A new line of communication which would not compete with the old ones, but which would supplement them and aid them, would be of inestimable use, even although the Indian official mind is not ripe to see it. They admit that Himalayan tea would use this route; if it answered for Himalayan tea, we should soon find other teas, coffee, indigo, and more valuable products following the same line. That the telegraph will always anticipate mails is true, but, nevertheless, the more rapidly mails can be conveyed, the greater will be the benefit to the official, the commercial, and the social world. The Persian Gulf is far cooler than the Red Sea for the greater portion of the year, and the months in which it is better are those in which no one goes out to, or returns from India, unless forced to do so. Consular reports are too long to quote, and masses of figures convey little to the mind, but those who care for statistics may study them with advantage, and will, I am certain, be convinced that the country not only is much richer at present than it is supposed to be, notwithstanding its mal-governance, but that its comparative poverty arises chiefly from the want of proper means of communication.

Commander Cameron may look for not a little opposition to his proposals, and that from influential quarters; but he will, we fancy, come near to holding his own, and certainly he has stated the case with clearness and width of knowledge; and if he does not convince, he will not fail to make his opponents respect him.

With respect to the purely literary aspects of the work, it is something of a disappointment. It lacks the novelty and the incidents of his former book, and it may be one is apt to judge it unfairly by too ready comparison. But it does not flow very sweetly, it does not charm, and several recent books of Eastern travel have assuredly done this; so that unfavourable comparisons may chance to be made. We remember especially one American who conveyed into his descriptions something of Oriental clearness as well as glow. And he *did* Bagdad, which Commander Cameron has not done. But one criticism is inevitable, and is sure to bear against the book—it is wholly out of proportion. Why did Commander Cameron devote so much space to Cyprus and the start, and linger on so many unimportant points in the earlier part of the way? We mean in the book. These have been overdone; and there is hardly anything fresh to be said. Here is a piquant account of a dinner at Jerablus, —and there are many similar bits:—

The news of a European visitor soon spread round about, and all whose age or position entitled them to do so gathered in the hut to gossip and stare. The conversation, as usual, hinged on the war, and on what England was going to do for Turkey. It was often very difficult to evade the searching home questions put by these shrewd people, as to why we did not assist Turkey before, and declare war with Russia. The best way I found to turn their attention from the war was to talk about hopes of reforms in the Government and the railroad. They all seemed anxious to have a railroad or some better means of communication with the outer world than they then possessed. Mohammad Pasha's elder wife, for he had two, took part in all the discussions, sitting down amongst us and smoking her pipe, and altogether taking a very different part from that usually ascribed to Eastern women.

When the food was ready, a carpet was spread out, and in the centre was placed a huge platter on which was a pile of rice deluged with ghee, surmounted by a boiled sheep chopped up into little pieces without any regard to joints or proportions of fat, lean, and gristle. This platter was surrounded by small bowls full of lentil soup, one to every two or three persons, and plates, on each of which was a dismembered fried fowl. Huge piles of Arab bread, which are served on napkins, completed the set-out. Wooden spoons were supplied to eat the soup with, but when I produced a knife and fork for my own use, I was overruled by the united voice of the company, and had to join in with my fingers. The way in which the pile melted away before the joint attack of a dozen hungry men, was marvellous; a sort of second course of stewed figs and honey was brought in soon after we begun, and figs, mutton, honey, rice, fowls, and soup were impartially mixed together by the company. When appetites were appeased, each washed his fingers and made way for others who were waiting. An old gentleman who sat on my right was much put out that I did not eat as fast as the rest, and kept on selecting what he considered choice morsels, and putting them in my mouth, sometimes making a ball of rice and ghee, dipping it in the honey, and administering it whether I would or not, and then following up the attack with a fragment of mutton or chicken, or a spoonful of soup. The men kind having finished, the dishes were taken away, and the carpet lifted up, with the fragments in it, and spread out again in the women's quarters, where they and their children made their meal off the remains. Coffee, tobacco, and yarns were then the order of the day, or rather of the night, for some little time, the people not belonging to the household soon leaving.

Commander Cameron has not taken from his great reputation by this book, nor will he greatly add to it. After his adventurous journey across Africa, the story of which he told with so much simplicity and

* Our Future Highway. By Verney Lovett Cameron, C.B., D.C.L., Commander Royal Navy, &c. In Two Volumes. Macmillan and Co.

effect, this record is, on the whole, tame; and he will no doubt have to pay the penalty of a high public expectation, rather than bear the penalty of any positive fault of his own.

JESUS OF NAZARETH.*

In the preface to his "Jesus of Nazareth" Mr. Clodd tells us that the "object of his book is to present in compendious form a sketch of the life and teaching of Jesus of Nazareth, viewed from a purely historical standpoint." By a "purely historical standpoint" he means a standpoint which regards the supernatural as mythical. Notwithstanding the rejection of the supernatural, he thinks it possible both to supply an "adequate and consistent explanation of the career of Jesus" and to preserve "reverence for His character and sympathy with His teaching." On this latter ground he credits himself with a "constructive aim." It will thus be seen that we have before us another life of Christ of the type of those of Strauss, Renan, and consorts, with this difference—that Mr. Clodd is animated by a desire to subvert high practical, spiritual purposes to which, at all events, some of his predecessors were strangers. He is anxious, like Keim, to build up morally and religiously whilst pulling down historically and intellectually. So far he deserves our sympathy; and if his conviction that science has rendered the recognition of the miraculous untenable were well-grounded, the effort made by him would merit the hearty thanks of all who are interested in the spiritual progress of humanity. We wish we could go further than this in our praise of Mr. Clodd, but we cannot. It will now be our business to say why. Owing, however, to the narrow limits assigned to this notice, our remarks must needs be very fragmentary.

We will refer, first of all, to one or two more formal defects of the book. Though professedly a Life of Christ, 183 pages out of 377 are devoted to an introductory sketch of Jewish history. To give some account of the "conditions out of which Jesus arose" was wise; but to extend it to such a length was a mistake. Everything in the introduction fitted to throw light on the career of Christ might have been easily compressed into a score or so of pages. Mr. Clodd should have taken to heart the last verse of the motto which he has selected from the Maccabees: *Here then will we begin the story; only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.* A second defect is that the discussion of the sources of our knowledge of Jewish history and of the history of Jesus is reserved till the narrative has got well under way. This is most indefensible, especially in one who claims to be writing from a "purely historical point of view," and accepts the methods and principles of modern criticism. A third defect is that there is either too much or too little criticism—too little to satisfy such as refuse to pin their faith on the writer, too much for those who look for a simple "constructive" narrative, too much, in particular, for the young readers, whom he has in view.

The very first sentence of Mr. Clodd's preface contains a *petitio principii*. He assumes that the point of view which rejects the supernatural in the Bible is alone historical—"purely historical." We are aware, indeed, that according to Strauss, Baur, and most of the so-called critical school, human history is an unbroken chain of natural causes and effects; but we do not know that as yet any one has established his right to take the correctness of this view for granted. Whatever has actually occurred may claim to be historical; and whether there have been or not actual miraculous occurrences is a matter of evidence. Any writer is, of course, at liberty to try to give a consistent and adequate explanation of historical phenomena without taking into consideration causes recognised by others. Mr. Freeman, for example, might have chosen to try to account for the state of England in the twelfth century, without recognising the Norman Conquest; but if he spoke of his point of view as though it alone were "purely historical," people would simply ridicule him. To our mind it is just as unfair to treat the naturalistic view of the life of Christ as alone properly *historical*. The use of the word "constructive" is also open to objection, though not to the same degree. In a sense, Mr. Clodd is doubtless anxious to "construct"; but most people would consider his book mainly destructive. At all events, a writer who makes a clean sweep of that element which, in the view of the Church, give to Christ His specific and peculiar dignity, and then because he retains other elements, styles his work constructive, should not wonder if his use of the word constructive excites surprise.

* Jesus of Nazareth. Embracing a Sketch of Jewish History to the time of His Birth. By Edward Clodd. London: C. Kegan Paul and Co. 1880.

Whilst reading Mr. Clodd's book we have often involuntarily asked ourselves whether he appreciated the extent to which the writers, on whose authority he relies for critical purposes, have been influenced by philosophical preconceptions as to what history must be. We are the more curious on this point, because if, as we judge to be the fact, Mr. Clodd believes in the reality of fellowship with God through prayer—i.e., a fellowship in which God moves towards man in response to man's movement towards Him, he implicitly admits what he explicitly opposes, namely, the supernatural. Is there any difference in principle between special Divine action called out by human prayer, considered as action, and the Divine action commonly designated miraculous? And is not the resulting interference with the course of the inner life as real an interference, in its way, with the course of the world as are the miracles of Christ? To us both seem encompassed by the same difficulties. And if Mr. Clodd agree with his scientific and critical authorities in regarding fellowship with God as altogether a subjective affair, the interest he seeks to awaken for Christ is robbed of its chief motive. Christ's first and great aim was to reunite God and man, and if any confidence whatever can be placed in the reports of His words, He held that God seeks men, as well as that men are to seek God. If Christianity does not mean this, the labour spent on the history of its founder is, in the main, labour thrown away.

There is a great deal of naive dogmatism in Mr. Clodd's book—dogmatism, too, regarding things which are very far from being settled. What shall we say to such assertions as that "science now makes clear the whilom secret of the transmission of character from parents to offspring?" or, that men advance *everywhere* towards belief in one Almighty Being (p. 14)? or that "science has shown that the unlikenesses between men themselves, as grouped into races or as separate one from another, which we note in their customs and beliefs as in their faces and skins, arise solely from the varied life brought about by the different countries they inhabit?" or that "we now know that the disease spoken of as 'possession' was madness of a more or less severe type?"

Mr. Clodd's dogmatic utterances on points of history are too numerous for mention; but let the following serve as specimens. "We know that the collection (of Psalms) stretches from the reign of David to the time of the Maccabees" (p. 75); on Exodus xix. 16-20; xxiv. 17; xxxiii. 20; and Psalm xviii. 8, he bases the remarkable statement that while the Israelites were in Goshen, chief place was given to one the oldest Semitic deities El-Shaddai . . . who rode on the clouds, announced his approach in the thunder-clap, and appeared amidst fires and lightnings, to whom was dedicated and often slain the first-born of everything—in short, a Sun-God (p. 22); the Hebrews regarded Sinai as the earthly dwelling of the heaven-Gods, just as Olympus was so regarded by the Greeks (22); "Jesus shared the common superstitions of the humble peasants among whom He lived" (p. 212); who the parents of John the Baptist were we know not (p. 217); the burning words of John made Jesus feel that He fell short of the ideal He had striven to reach (p. 219); doubts perplexed Jesus as to His fitness, as to His sufficing goodness for the work of "preaching the kingdom," as to the rightness of the step which cut Him adrift from home and kindred, and sent Him on a path beset with peril (p. 219); the earliest trace of our present Gospels is in the latter half of the second century (p. 226); some Christian sects actually hold that babies will go to hell unless they are sprinkled with water (p. 278); the earlier Epistles *teem with proofs* that the disciples expected the speedy return of their Master (p. 308); the Gospel of John "gives us prolix harangues full of mystical talk, of self-analysis and lofty pretensions, long prayers and wearisome controversies. Instead of a plain and simple story, it is an essay in which Jesus is merely a lay figure, into whose mouth is put certain doctrines which had arisen about Him through the intermixture of Hebrew and Greek speculation on Egyptian soil."

Mr. Clodd takes matters quite too easily when he remarks, "We are not called upon to account for the source of each and all the miracles related in the Bible as worked not only by Jesus, but by the prophets before Him and apostles after Him. . . . It suffices that the causes giving rise to belief in these fictions are made clear in acquainting ourselves with those crude notions of past time about the universe which rendered any idea of the unbroken rule of law impossible." We, too, believe in the unbroken rule of law; we have learnt this from the Bible; but of what law? Are there not laws and laws? And is it not in the very nature of things that some laws, to use the ambiguous term, should be subordinated to others? However, it seems to us that the method of referring all reports of miracles

to ignorance and the like, ready though it be, is not quite convincing to such as are not already convinced.

There is one miracle, at all events, which deserved full examination—the miracle of the resurrection; yet, singularly enough, it is passed over without remark. We confess to a feeling of critical irritation when we read the words, "The only feature that marked them (the disciples) off from other Jews—i.e., after Christ's death—was their belief in Jesus as the speedy-returning Messiah." Even Baur confesses that the behaviour of the disciples after the death of Christ is inexplicable save on the assumption that they believed in His resurrection. This their faith was what at the bottom differentiated them. So, too, we read in the New Testament. Yet Mr. Clodd writes as above.

But we must now close this very imperfect notice. We wish we could have treated Mr. Clodd's book with more respect. Believing him to be desirous of furthering truth and godliness, we have refrained from expressions of feeling, and have restricted ourselves almost completely to what we regard as objective, scientific criticism. But we are compelled to give it as our deliberate judgment that he has undertaken a task beyond his powers, and has, therefore, given to the world what, from our point of view, must be deemed an unripe and unsatisfactory, not to say, a pernicious production.

MR. EDWARD JENKINS'S NEW STORY.*

MR. JENKINS, it appears, is going to tell us a tale, partly for the sake of telling a tale, and partly, as he himself says, to illustrate "social and political life in the British Empire." Two remarks occur, at once, in connection with the tale before us. First, it has reached nearly half of its allotted space, and "Jobson" is yet only a boy, with no enemies, unless another boy can be termed one; secondly, we seem to have read the social and political sketches before. They are, for the most part, duplicates of many previous descriptions. Life at Barbadoes seems to be exactly what all West Indian life was in Captain Marryat's time; a Canadian bar-room differs in nothing from American bar-rooms, which have been described over and over again; and a Canadian election is not remarkable for any novelty. But Mr. Jenkins has his own style in describing all these, and we must say that he has never equalled, in any of his previous tales the style of this work either in humour, in freshness, or life; while his plot develops with an interest which will compel the absorbing attention of the most inveterate novel reader. True, the tale is somewhat highly coloured. The first portion ends in assassination and madness, the second in seduction and lynch law, and the third in wreck and hairbreadth escape. There are five more parts to come, and if each is to end in similar manner we may have all the seven deadly sins brought before us in succession, with accidents to spare. But as we have said, and notwithstanding these hints of imperfection, Mr. Jenkins has never done so well as he has done in his present work. What admirable humour there is in the description of Dr. Jobson's interview with the two judges who had both shot the same man instead of the same bird! Let us quote:—

Lord Cainham asked the doctor to come to dine in the evening. He went, taking a look at the man on the way. No sooner had he reached the mansion than he was invited by a servant to see the Lord Chief Justice in his bedroom.

"Doctor," said the Chief, "is this a serious case?"

"It is, Sir William," replied Jobson. "The shock to the system is very great. The patient's skin is potted all over, and some of the shot have penetrated in rather ticklish places. I cannot get at them."

"Humph!" said Sir William. "I am extremely sorry for my worthy brother Cainham. Tell me in confidence now, Doctor Jobson, has he always been such a shockingly indifferent shot?"

"I had never thought so," replied the doctor diplomatically.

"Ah!" said the Justice shaking his head, "I sincerely hope, Doctor Jobson, you will be able to pull the patient through for my Lord's sake. I may tell you in the strictest confidence that he did it."

"I shall try my best," said Jobson, bowing.

"Do—I earnestly beg of you. It was to urge this most solemnly that I sent for you. Indeed, so relieved shall I be to know of your success,—for my brother Cainham's sake—that you will permit me to say that I shall esteem it a favour to be allowed to add from my own pocket a fee of fifty guineas to that you will receive from my Lord."

When Doctor Jobson left the Chief Justice's room he was waylaid by another laquay.

"My Lord desired to see you in the library, sir, the moment you arrived."

To the library proceeded Jobson, where he found Lord Cainham, who knew nothing of the previous interview.

"How is your patient, Jobson?"

"Very bad, my Lord," cried Jobson, shrugging his shoulders.

"It will be all I can do to pull him through."

"So!" cried his Lordship. "I am sorry—very sorry—I know I can trust you—for Pangbourne's sake. I hope no one in the field noticed how wildly he shot? I may tell you most strictly between ourselves he did it."

"I shall do my best," said Jobson. "But you see my Lord," looking sharply at the peer, "he received the contents of two guns, and it's a wonder there is any life left in the man."

"The deuce, Jobson!" cried the peer, "you are too sharp for anything. I was certain that Pangbourne had done it."

"And he seems quite sure that you had done it, my Lord. I have only just left him. You have both shot at the same bird, and gone equally wide of the mark. I have extracted over a hundred shot already."

* Jobson's Enemies. By Edward Jenkins, M.P. Illustrated by Frederick Barnard. Strahan and Co.

There was no more to be said. The two legal sportsmen had mutual explanations with a hearty laugh at Jobson's shrewdness and their own divided responsibility.

Mr. Jenkins also describes character with more definiteness and consistency than he has done before. Dr. Jobson and Lady Pilkington, are, at present, his best; but very beautifully and tenderly sketched is Bertha Jobson, whom the assassination of her lover at the moment that the two had declared their mutual love, had driven to temporary madness. Dr. Jobson's affection for his sister is touched with singular delicacy, and one gets to like even Mrs. Jobson, notwithstanding her weakness about her noble ancestry.

The scene changes after the assassination from Barbadoes, where Dr. Jobson, our Jobson's father, was army surgeon, to Canada. The "Tap-room of the Cornwall Arms" is described in vivid style, but as we have said, we have read something very like it more than once already. "Judge Lynch," however, has never been described with greater power than in these pages, and the analysis of the character of the aristocratic seducer whom the judge met to punish, shows Mr. Jenkins at his best in this style of description. The manner in which Dr. Jobson was returned to the colonial Parliament, will probably be treated as a caricature by our Canadian cousins. Will they recognise this?

Doctor Jobson found it to be fearful work. To him public speaking was an unknown art. It is an art the age now unreasonably demands of nearly all men without regard to fitness or training. Everything is now reduced to the Grand Palaver. And the Age called on Doctor Jobson and found him certainly at the time of the call sadly wanting. However he strung himself to the task and managed to acquit himself to the satisfaction even of the cynical Latouche. He was obliged to get an assistant up from Montreal and abandon to him all except his most critical cases. Meetings in Roxborough, meetings in Osnaburk, meetings in Finch; active canvassing of farmers living on corduroy roads where the round logs floated and floundered in black stodgy mud, and up by roads, which were mere bogs varied only by stagnant pools. Perhaps after driving five miles in a shaky buggy, and being splashed all over with inky fluid, he would find the constituent had gone "back" in his location "a few fields," and would be obliged to trudge off through a strange mixture of rough cultivation and rougher wilderness in search of a man whose vote was already promised to the indefatigable Spriggs. Here and there were to be found shantie inns of unpainted pine, in whose rude bars would congregate a dozen neighbours to hear the candidate express his views on Legislative Union between Upper and Lower Canada or dilate upon the Catholic question—ever a burning topic in a country where religious jealousies are intensified by differences of race, and French and English ideas come into strong and active collision. How such a strange medley of races and religions should so long have managed to show a semblance of order is easier perhaps to explain than to answer the far more serious question how long it is likely to go on?

In these bar-rooms, surrounded by tattered demagogues and tavern loungers, smoking and tossing down glasses of raw whisky provided at his own expense, the Doctor found himself, not seldom to his amazement, trying to expound political ideas. With every one he was expected to drink, whisky being the *open sesame* to every mind, as well as the capacity of consuming it a test of his fitness for the post of a Canadian politician. Latouche—a seasoned cask—accompanied his friend endeavouring to keep up his spirits in every sense, and to coach him in the local customs and ideas; cheering him with lively anecdotes as their bones rattled over the round logs, or when they lay down but not to sleep in couches peopled with myriads of the active insects which the pine wood breeds in such profusion, or sat down before dishes that might have tested the stomach of an Esquimaux or even of an ostrich. A hundred times the unhappy Doctor was on the point of throwing up the sponge, but Latouche reminded him of the interests at stake, and in view of these he struggled on to glory.

Fortunately there is an end even to a county canvass in the backwoods, and the day at length arrived when the rivals were to meet on the hustings. Each party had done its best and its worst. Bad whisky and dirty provincial bank-notes had circulated with delirious freedom, and excitement had risen to boiling point. It was felt that there was very little to spare on either side, and the issue lay practically in the hands of a few independent farmers, who had as yet refused to commit themselves.

After this we have the speeches, with some caricature, and the part ends with Bertha's recovery of reason after she had been nearly drowned.

We have not told the tale as Mr. Jenkins is telling it, because he knows what is to come, while we do not know. But the reader will find in these pages the most attractive of all recent serial stories.

TWO NOVELS.*

VERY few persons retain in middle-age the love of sentiment and the tendency to "gush" which mark these two volumes of "Brother and Sister." Having stated which fact, it is permissible to deduce therefrom a conclusion that Miss Lucy Scott is young, and that this is her first venture in the novel-writing world. It is a pity that some certainty on this score is not to be obtained, because what may be praiseworthy and hopeful in a beginner may be simply a settled faultiness in a more experienced writer. There is much in this novel that is good. The slight framework of plot is fresh and un worn; the tone is pure enough to satisfy the most fastidious; some of the scenes are bright and pretty as well as interesting; and a few of the characters are carefully drawn and life-like. Unfortunately the heroine, though intensely exemplary, is dull and shadowy to a painful degree. Her devotion to her half-crazy brother, Walter Ravenscroft, is all that can be wished, and a little over—for their joint protestations of perpetual celibacy and mutual sufficiency become wearisome. It is true there is a reason given why this brother and sister should be content to avoid marriage; but after

* Brother and Sister. By Lucy Scott. Two Vols. Macmillan and Co.

Confidence. By Henry James, jun. Chatto and Windus.

all, when the lover comes, Muriel finds it possible to believe the deterrent reason insufficient, especially as Walter has discarded it, and found a lady to his mind.

Walter is really too tiresome and uncertain a person to make into a hero. He is utterly objectionable, both in habits and demeanour. It is curious, as well as sad, to trace how entirely Miss Scott fails to understand the true ideal of a clergyman's life and motives. Walter Ravenscroft is a clergyman of the Church of England; he is also an opium eater, and preaches wonderful, picturesque, and not too orthodox sermons under the influence of the terrible drug. He is also brimful of a family feud and vengeful intentions, which explode every now and then in fierce outbursts. He desires to avoid all society, and behaves with alternate harshness and tenderness to his sister, who is simply angelic in her patience, though rather too sentimental for all tastes. In fact, Walter Ravenscroft in real life would have been placed in an asylum instead of receiving the courtesies of village children and the respectful homage of parishioners, fashionable and otherwise. Let us hope this is not a picture taken from the life; sooth to say, we do not think it is.

Dr. Russel is a much better hero—a kindly, wise man, full of honourable feeling and power to bide his time patiently. Muriel has altogether more than her share of lovers, though she is a long while in making her choice; and poor Rudolf, with his poetic nature, and his consumptive tendencies, suffers all the pangs of an unrequited love, without any brightness, even at the last, when he dies on the field for his Fatherland. "All's well that ends well" scarcely covers the whole ground of any life, and though the reader is pleased that Dr. Russel's patience wins him Muriel, a sigh is inevitable over the broken and sorrowful young life of the poet-soldier, whose verses fill some of the pages. Taken, altogether, the book is very fair, and in all probability the authoress will write far better novels as she tones down a little.

From the immature to the perfection of finish; from the sentimental to the prosaic, as opposed to the poetic, in its most artistic and cultured form—in other words, from "Brother and Sister," to "Confidence" by Henry James, jun., is but a step. Yet what a difference! Anything more perfect than Mr. James' style it would be difficult to find. He has the secure, steady touch of a master painter, and lays on his delicate tints—none very deep-toned or heavy—with the dainty, accurate precision of a hand that does not fear failure. It is a comparatively new path that Mr. James has struck out for himself, and proves his courage, as well as his skill; for few even of the boldest writers venture on more than sketchy portraits of that last and wonderful product of the nineteenth century—a young American lady. Oliver Wendell Holmes has done something in this direction; but he has, perhaps, just a shade of partiality for his subject which renders his criticism less certain than it should be. Every one knows the gentle yet independent "schoolmistress" of the "Breakfast Table," whose pathetic, half-spoiled life has not prevented her from forming very clear and definite views on many subjects remote from "young lady" topics. Elsie Venner, too, is another and singular type, not over pleasant, of the American young woman; but neither of Dr. Holmes' heroines is so typical in character as Mr. James' Daisy Millar or Blanche Evers. The latter is the incarnation of a butterfly—pert, frivolous, a flirt, and a beauty, but with a charming and thoroughly "irresponsible" creature. On the first reading it is easy to lose sight of the positive wit and clever turns of the perpetual chatter which pours in a shallow stream from the careless lips of Blanche, but a careful study of her speeches develops new charms. Indeed, though Angela Vivian is far more solid in mental make, and doubtless nearer the ideal of womanly behaviour, it does not strike with any surprise when her friends, who study her from various motives, express themselves as wanting in comprehension of her character. The interest of this airy, lively novel cannot be at all explained by the plot, which is good but not remarkable; but those who read it will soon discover for themselves the peculiar charm of Mr. James' masterly style.

MONTHLY MAGAZINES.

THE *International Review* for February opens with a paper, replete with information, descriptive of South Carolina today. The writer lays bare the causes of that strange spectacle in the 19th century—the exodus of the negroes from their homes in the Southern States of America to Kansas. The law has given to the negroes of South Carolina equal rights at the balloting urns with their white fellow citizens, and their numerical superiority would secure to their candidate a majority of 25,000 votes. But the spirit which animates the Southern democrats deliberately seeks to nullify that enactment. If the negroes will subversively follow the lead of their former owners, their votes may be employed to swell the majority; if not there seems to be no limit to the system of terrorism which is employed against them. Thousands of "poor whites, who rival the negro in ignorance, but surpass him in vice and cunning," have enrolled themselves in "rifle and sabre clubs," prepared to "shoot the negro before they will admit him to be their political equal." Election frauds of the most outrageous character are perpetrated with impunity—such as enclosing in a regular ballot-paper bundles of "tissue ballots," about three inches square, (of which a specimen is given in the *Review*) and which are accepted as genuine by the officials. The District Attorney at Columbia has issued processes against 500 Democrats, and has evidence which should secure the conviction of twice as many more. With regard to these processes we read, "Judge Northup says he has suspended them because he is afraid, if he revives them now, that, in order to balance the stories of brutal outrages which would be told by the witnesses, the Democrats would make a foray among the

negroes and particularly the witnesses, and imprison large numbers of them on charges that would serve in a measure to justify the treatment they described." No wonder that the State where such villainies are enacted is found to present, in the matter of commercial progress, "a most melancholy contrast" with others where the equality now secured for a long oppressed race is practically recognised. The changes which have been introduced in the attitude of Romanism, as a result of the promulgation of the dogma of Papal Infallibility, have pressed upon men of thought the question, "How are free communities to protect themselves against those who use the rights and privileges of freedom for the purpose of undermining political liberty by subverting the very foundations of the Government?" A series of papers reviewing "The Roman Catholic Question," with a view to the solution of the problem, has been commenced by Mr. John Jay, of New York, who supplies details of recent incidents which illustrate the imminence of the struggle. Among the remaining contents is an interesting paper by Karl Blind on "Medieval German Poetry versus Vaticanism."

Scribner's Monthly Illustrated Magazine has long been distinguished for the quality and profusion of the wood engravings which are employed to illustrate literary contributions of a high order of merit. One paper in the February part, which will excite much interest, furnishes precise details as to Mr. Edison's invention for the supply of electric light; the accuracy of the description is certified in very satisfactory terms by the inventor himself. The author of "That Lass o' Lowrie's" contributes the opening chapters of a new story, the heroine of which is thus introduced to us, in the words of one of her admirers: "She seems to be two creatures at once; and one of them is stronger than the other, and will break out and reveal itself one day. I long to discover which of the two creatures is the real one." The solution of the problem is the task which the author of "Louisiana" has thus undertaken. Mr. Cabel's story of Creole life, "The Grandissimes," is continued. Among the other contents is the first of a series of papers in which Mr. Eugene Schuyler relates the story of the life and reign of Peter the Great, as he has gathered it from careful study of original documents in the archives of various countries. The esteem in which Mr. Schuyler is deservedly held in Europe will entitle the views which he propounds—and which, in some respects, he tells us, differ from those commonly entertained—to attentive consideration. Among the illustrations is a very effective portrait of Peter the Great, from an authenticated painting. Mr. Edward Eggleston, discoursing on "Present Phases of Sunday-school Work," deprecates as a vital error any tendency to regard the quantity of information retained by the pupil as the chief measure of success. "For the religious teaching there is no result worth the having but a result in character." While recognising benefit from the international lesson arrangement, he thinks that, in view of the varying wants of different classes of schools, the time draws near when the "wide-spread monotony of text and plan must give way." He thus sums up the objections to which he considers the present system amenable:—"Too much attention to questions of dogmatic belief, and too little to questions of conduct; too much bondage to the teaching of the Bible as an end, and too little devotion to the production of Christian character; too much superficial and revivalistic work, and too little broad philanthropic endeavour; too much frivolity and perfunctory lesson-hearing, and too little of the affectionate life-long attachment of god-parent and god-child between teacher and pupil; too much system and too little freedom and common-sense; too much memory and too little sympathy."

St. Nicholas, which caters with unequalled success for the young of both hemispheres, abounds, as usual, with stories, sketches, poetry, and puzzles, which cannot fail to charm its extended circle of admirers. The February part contains two child songs by the Poet Laureate; Miss Louisa M. Alcott and Mr. W. E. Stoddard continue their pleasant stories of "Jack and Jill," and "Among the Lakes;" Miss Fannie Roper Feudge commences descriptions of "Some Wonderful Automata;" Mr. S. V. Brunt supplies to girls and boys the results of his experience as to "Snow Sports." The gem of a very varied and attractive prose miscellany is Mrs. Frances Hodgson Burnett's charming little story "Edith's Burglar."

The *Antiquary*. (Elliot Stock.) A "magazine devoted to the study of the past," under the very competent editorial supervision of Mr. Edward Walford, M.A., author of the "County Families," &c., is a welcome addition to the list of monthly periodicals. The get-up of the magazine is luxuriously antiquarian, furnishing an admirable setting for the literary gems with which a sympathetic staff of contributors are evidently able and willing to enrich its pages. Lord Talbot de Malahide communicates the instructions from James II. to the Earl of Tyrconnell; they contain orders for restoration to the Catholics of arms taken from them "upon Ote's pretended discovery of a plot." The Rev. W. Lach Szyrma traces the decay of the Old Cornish tongue, and indicates some of the still lingering relics of the old language. Dr. Hayman supplies "Historical Memories of Tewkesbury Abbey." Mr. Arthur Kinglake finds a place in his "Valhalla of Somerset Worthies," for "Pym, the fons et origo of Parliamentary expression," to whom "we owe practically the constitution under which we live." Anent "Civic and other Maces," Mr. George Lambert notes a tradition that the mace belonging to the College of Physicians is the identical "bauble" to which Cromwell directed attention on a certain memorable occasion. The concise records of antiquarian societies, and the miscellaneous items which make up "The Antiquary's Note-Book" are interesting features.

Miss Whately, in "Notes of a Lady's Mission Tour on the Nile," now publishing in the *Sunday Magazine*, mentions that "the dirty, miserable look of many of the children is not always the result of poverty—one of the women told us that little girls ought not to wash till married! They think that the 'evil eye,' of which Egyptians stand in such constant terror, affects young maidens more than married women." The serial story now in progress is "Andrew Harvey's Wife," from the pen of L. T. Meade.

Dr. Fothergill, in his papers in *Good Words*, on "Food," informs English housewives that the orthodox course with many, of "a joint roasted the first day, eaten cold the second, and the remains reappearing the third day as a hash, is neither the most economical or the most appetising method of using meat." Dr. Richardson writes some useful papers on "Health at Home." "Sarah de Berenger" is a new story from the pen of Jean Ingelow; the author of "Far from the Madding Crowd," is now occupied with the narration of the adventures of "The Trumpet Major."

BRIEF NOTICES.

The Interments Act, 1879.—Messrs. Knight and Co. have issued a useful manual setting forth the provisions of Mr. Marten's Act, and of the various incorporated statutes, with notes and suggestions from the pen of T. Baker, Esq., of the Inner Temple, author of "Laws Relating to Burials," &c. The Home Office directions for appointment, and suggestions to Burial Boards, with the Local Government Board Official Circular, are set forth at length. Upon the question of the chaplain's stipend, Mr. Baker notes the "serious difficulty" which would be likely to arise in some cases "in providing a chaplain's salary out of the rates authorised to be made by the principal Act, or from burial fees raised under bye-laws," adding, "This objection alone would seem to render resort to the powers conferred by the Burial Acts necessary where the existing churchyard is insufficient for members of the Establishment"—an admission that the Act is inefficacious in respect to the main object which it was professedly designed to meet.

The Readers' Handbook (Chatto and Windus).—The Rev. Dr. Cobham Brewer, to whom the public are indebted for several useful works of reference (one of which, we note, is now in its three hundred and fiftieth thousand) has completed a volume of nearly 1,200 closely-printed pages, supplying an alphabetically arranged explanation of allusions constantly occurring in literature and conversation; outlines of the stories developed in epic poems and prose works of fiction; a description of the specialties of the most noteworthy characters introduced into works of imagination; plots of plays; historical, legendary, and dramatic parallels; dates of poems, novels, tales; and a collection of information of a very varied description. The volume gives evidence of large research and great pains to ensure accuracy—a matter of no small difficulty when regard is paid to the wide field which has had to be travelled over in the preparation of the work. The success which has been achieved is, however, unquestionable, and we may predict for the work that which alone could adequately remunerate such toil—a widely-extended diffusion, attended by an abiding appreciation of its merits.

Marion's Story; or, Softly all My Years. By the author of "Morag." (Hodder and Stoughton.) The author of "Morag" is a writer of much delicacy and tact. She does not pretend much, but she knows her own power, and wields it in an unconsciously beneficent way. We like her style—so simple and yet so effective. In the present little volume, she has sketched a most pathetic figure, and endowed it with such attributes as should call forth the active effort of many Christian women. And she has given us one or two minor characters with traits that seem almost new. The lesson is of the very noblest—that no Christian self-denial and devotion can be thrown away. The publishers have made it one of the prettiest little books we have seen for a long time.

The Rev. John Rattenbury (Wesleyan Conference Office.) The career of the Rev. John Rattenbury, whose eminent labours secured for him the highest position which the members of his denomination had in their power to bestow, and enduring appreciation, rendered necessary such a memorial sketch as that which has been so sympathetically supplied by the Rev. Dr. Gervase Smith. The details which he records will be read with interest beyond the bounds of that section of the Church of Christ with which the deceased was more immediately connected. The volume is further enriched with a report of the admirable discourse preached *In Memoriam* by the Rev. Dr. Morley Punshon.

Letts's Popular Atlas.—Messrs. Letts, Son, and Co. have commenced the publication of a series of maps which, for the excellence of their design, the care which has been bestowed in their preparation, and the extremely low rate of charge considered in connection with the style in which they have been produced, may be, with full assurance, commended to public attention. The monthly part at 7d. will contain three of these maps—size, seventeen inches by fourteen inches. The principal divisions of the globe will be taken first in order, to be followed, in due time, by plates more in detail until the entire atlas is completed—a task which is calculated to occupy some years.

WATER-COLOUR DRAWINGS AT MESSRS. AGNEW'S.

THIS annual exhibition at Messrs. Agnew and Son's Galleries, Old Bond-street, is termed "An Exhibition of Selected High-Class Water-Colour Drawings of Deceased and Living Artists," and it richly merits that designation. Here we may at once feel sure that the first artistic judgment, and the most liberal investment of money, are alike to be found, for we need hardly say that Messrs. Agnew and Son are at the head of the Art-Exhibition World, and that their honourable name is known throughout the world. It is a great treat, therefore, to see these carefully-selected drawings, to the number of 252, well hung in a pleasant Gallery, and not too numerous to wear out either the visionary power or the mental appetite. The best men in the water-colour world are represented here; and it is an honour to be made choice of in such a collection as this. I find here some admirable work of E. Ellis, not so widely known to the popular art-world as he will be. No. 6, "The After-glow, Vale of Tonyn," 12, "Bringing a Disabled Coaster into West Hartlepool," 129, "A Winter Sea," are all high-class work, beautiful in colour, and drawn with a firm hand. Here, too, are some exquisite pieces of David Cox: 16, "Off the Welsh Coast," 17, "Welsh Cottages," and 20, "Off Lytham," with two larger pictures—38, "Lancaster Sands," and 50, "The Stubble Field." To be enamoured of his work is no strange phenomenon now, though it was once when the "pretty" school was most in favour. Magnificent in breadth of treatment, wonderful in

depth of distance, and one might almost say, daring in independent strength, these drawings are like looking at Nature through an open little window. Then we have in this collection one of the noblest specimens I have ever seen of the glorious De Wint. It cost Messrs. Agnew a very large sum; but as an art work it is priceless. It should be made the subject of a special study. It is true that "Time" lets some of the red undertones appear too much on the surface; but what a noble piece of work it is! No. 44, "Lancaster." The cattle move along the road, and you see them in all their peculiar strength, and, I might add, weight also. This picture, in its realism of colour, is something amazing. I have seen several of De Wint's—notably one in Mr. Quilter's great sale; but, without exception, this is the finest I have ever seen. It is only by such studies as these that we can estimate what water-colour drawing may be. Sir John Gilbert, R.A., in No. 35, "The Banquet at Lacentus House," is represented better than in the old water-colour society collection—at least, to my mind. There is life-like character in all the countenances. I rejoice to notice energy and intellect in the subject of many of the drawings. 158, "Intellect and Instinct," we see an elderly book-worm in the shape of an old gentleman who is walking and carrying a portfolio, and a volume under his arm, and a fallen book behind him. *Intellect* has dropped it, but *Instinct* is watching it; the drawing of the figure is excellent, indeed, Mr. Marks never does any careless drawing. There is another of his, 109, "The Convent Raven." It is a clever contrast. The monk is sleeping with his hand on his girdle. The Raven is wide awake peeping in. The bird is a perfect picture, its wings are full of instinctive life, and you wait to see it "hop." The excellent colour of the stone walls, too, should be noticed, relieved as it is by the distant peep of green. T. Danby (23), "A Mountain Stream in North Wales," gives a peculiar effect of colour to the water, but it is true enough, and, like all his work, full of earnestness and sincerity. Bernard Evans in (27) "After a Thunderstorm, Mid-day," has secured alike good atmospheric effect and ripe tones of colour. Peter Graham, A.R.A., in "Benighted on the Moor," creates surprise at first at his bold effects, but it is full of that marvellous power which gave him such an honourable place in the Royal Academy last year. Here, too, we have in 60, "Sea Washed Rocks," the drawing for his large picture, that well merited all the encomiums passed upon it by the critics, and this drawing is full of depth in the water and crisp sea-tone in the atmosphere. 72, "Carting Seaweed," by R. Anderson, R.S.A., is a bold and well-finished work, the ease of the horses being admirable. There is breadth without carelessness, and excellent light on the ocean. It is time to say a word now about the little "gems," for they are such, which Fred. Walker, A.R.A., has contributed. It is no depreciation to say that Mrs. Allingham, exquisite as her finish is, cannot be said to have reached this ideal yet. 211, "The Governess," 215, "The Fair Student," and 217, "The Music Lesson," are most charming. They are brimming over with nice expression, cultivated finish, and exquisite colour, whilst 206, "The Rainbow," where two girls are looking out of window, cannot be better. And kindred to these are Mr. Birket Foster's drawings. I took occasion last year to refer to the wonderful increase of higher development in his work. Detraction had set in in some quarters towards his work, as if it had been overpraised—and so, perhaps, it had; but the critics are conquered here, for the work is not a merely perfect prettiness of treatment and carefulness of finish—it is full of all the most subtle touches of life. 247, "Going to the Meet," 229, "Lancaster," 239, "The Return from Market," are simply lovely, alike for freedom and finish, whilst 244, "A Church at Troyes" is a fine drawing, full of delicate perspective. "Easton Broad, Suffolk," 144, by Keeley Halswelle, is gloriously finished, with a most promising prophecy of future work in it. E. Surtees does excellent work, see 155, "Sunrise," and J. Surtees, has, in 145, "On the Llugwy, Capel Curig," furnished us with no second-hand study, but a scene which is rarely excelled in natural beauty. Edward Hargitt is represented by 65, "In the Hilly North," a noble drawing; the cattle on the wild mountain stream are as wild in countenance as the scenes in which they live, with mountain muscle and magnificent strength in them. How the beasts look at you with a masterful gaze! and the mountain! Well, I give the palm to Mr. Hargitt for mountain drawing. His semi-transparent mists, his realistic colouring, all tell us that the *mind* has touched the scene, and filled the nervous sense with its sombre glories. No. 165, "The Arran Hills, from Cantyre," has effects of light and shade, glow and gloom in it which make it one of the most perfect drawings in the collection. Alfred Powell, in 122, "Sunset on the Surrey Hills," has represented Nature's green and purple harmonies of colour, and the rich distances that our British atmosphere renders possible. In 110, "O'er Moor and Crag," John Steeple, is magnificent in colour. But, it may be said, why not detect the weak bits, and the imperfectly drawn ones? That is not my purpose. Plenty of critics will do work of that kind. My object is to reveal the beautiful and the true, and to inspire the readers to visit the collection and enjoy it for themselves. Beautiful as 101, "Swanage, Isle of Purbeck," is, by A. D. Fripp, I could take objection to the ultra delicacy of the atmospheric light, which, I think, he nowadays too much seems to delight in; but then how pleasant and transparent the work is! In 224, "The Mumbles," E. Duncan, we have a lovely group of figures by the sea. Soft and yet with an underlying strength, there is a musical harmony of colour in the work which makes it very pleasant and very free from all mere prettiness. J. M. W. Turner, R.A., is represented here. And John McWhirter, A.R.A.—the latter in 51, "A Salmon Stream in Perthshire," and 52, "Arran," alike are full of strength! "The Ship's Barber," 226, by J. E. Hodgson, R.A., suggests to one the "occasional" oppor-

tunities only that can be enjoyed for shaving at sea. The figures are clearly and carefully drawn. Copley Fielding's picture, 132, "Hollingbury Hill, near Brighton," is one of his best, full of all that exquisite delicacy of treatment which made his touch one of the most perfect in every faint light and shadow. S. Prout is here, and John Varley is here, and noble veterans of the old water-colour schools; whilst L. Alma Tadema, R.A., is to be seen in excellent force in "Egyptian Chess Players." The chess men seem all alike. I must inquire how they play chess in Egypt? Henry Aneley has a charming little piece of quiet sea in 205, "Fairlight Glen, Sussex," and F. Goodall, R.A., has two of the noblest pieces here—viz., 64, "Leah," and 47, "Ishmael." The latter, "And he dwelt in the wilderness of Paran," is a beautiful study, and the expression—which, by the bye, is nearly all concentrated in the "eye"—is of a very well-studied character. In 174, G. G. Kilburne, "The Proposal," I note a delicacy of execution which does not destroy vitality of power. I leave the Gallery with a sense of regret that so few can, after all, be noted down of these choice drawings. There is so much "superficial," "shallow," and "insincere" drawing in the market, that it is a pleasure to turn to a collection which embodies so much of the best style, and skill, and thought. My only regret is that there are too many subjects for one visit in any measure to do justice even to the choicest and best of them, and the absence of any name in this brief review is in no way intended to place the works unnoticed at a lower level than the others. Indeed, my review would be presumptuous if it was anything more than a quiet characterisation of the kind of work now exhibiting in Messrs. Agnew's Gallery.

W. M. S.

ECCLESIASTICAL MISCELLANY.

"BALDWIN'S-GARDENS."—This locality has been frequently brought before the public in connection with the extravagancies of Mr. Mackonochie. The Rev. Dr. Nolan, Vicar of St. Saviour's, Paddington, in a recent letter to the *Record*, remarks:—"It must have appeared strange to all acquainted with the history of Baldwin's-gardens for the last half century, that Mr. Mackonochie should have got the credit of being the pioneer of the Church in that neighbourhood, the first, if not the only one, that cared for the souls of its inhabitants. It is well-known that for more than thirty years before St. Alban's was thought of, that poor and populous district, from Liqueurpond-street to Tyndal's-buildings, including Baldwin's-gardens, Tash-street (now Verulam-street and Portpool-lane), eastward to Leather-lane from Gray's-inn-road, was as carefully ministered to as any in London. The Hon. and Rev. B. W. Noel for twenty-six years maintained prosperous daily, Sunday, and infant schools. Mr. John Martin had equally prosperous and equally well-attended schools adjoining. For five years after Mr. Noel's secession, unhappily, from the Church, the same work was carried on during my ministry in St. John's, Bedford-row, from 1849 to 1854, and was subsequently continued by my successor, the late Rev. J. B. Owen, till the collapse of the fabric of St. John's in 1857. During that period there was a staff of from sixty to seventy Sunday-school teachers working in connection with St. John's. Mr. Martin, I dare say, had as many under his own careful and punctual superintendence, which I believe he keeps up still. We had between us something not much short of from 1,500 to 2,000 children under training and instruction in all our schools. Besides this, there were City missionaries and district visitors at work on that district; and a working men's district visiting association from that place, that met in St. John's schoolroom, supported a missionary for St. Giles's parish. All this has hitherto, or until very lately, been ignored, and the whole credit of what has been done in that neighbourhood has been transferred to Mr. Mackonochie and St. Alban's."

BISHOP SUTER OF NELSON.—Mrs. Hardinge-Britten, the spiritualist lecturer, seems to have almost persuaded a bishop to become a spiritist, or, at least, has enlisted him in the circle of her admirers. The bishop in question, Dr. Suter, of Nelson, has been to hear Mrs. Britten, and has written a glowing account to the Press of her eloquence, manner, and "marvellously successful elocutionary performances." In the course of his description he says:—"If Mrs. Britten, or any one else, will help some of the burdened ones to bear their burdens, I shall rejoice, even if they follow not with us." Further on he remarks:—"With all Mrs. Britten's glowing and eloquent descriptions—for which she is indebted to the Bible far more than she admits or is aware—I heard nothing but what I have long believed and preached in substance, though not with so well-chosen or beautiful language." Oddly enough, the bishop had said a little before of Mrs. Britten's discourses that "there were many things in them which were true, and others which were new; but those things which were true were not new, and what were new were not true. I went to hear and receive more light, and did not catch a gleam." Bishop Suter is not unknown in Melbourne. He paid us a visit six or seven years ago, soon after the present Education Act had become law. This measure had the unfortunate effect of ruffling the mood of the bishop very much, and in addressing a meeting of the Bible Society he told his alarmed hearers that "he did not come in the best of tempers," and that he had expected to find them all in black as a sign of mourning for the passing of the Act. Dr. Suter before he left the meeting satisfied the audience that he knew nothing at all of the provisions of the measure which had so ruffled his temper. "So that, though it is somewhat of a triumph for Mrs. Britten to have bagged a bishop as one of her admirers, the value of the catch will perhaps not be unduly highly estimated in Melbourne, where the bishop made a public appearance which can hardly be regarded as a successful one.—*The Australasian*."

CLERICAL EDUCATION.—The French Conservative press in protesting against the educational measures of the Government, have hit upon the novel argument that the most vigorous opponents of the Church were brought up by the Church. The *Moniteur* states that M. Lepère and M. Tirard were both educated by the Jesuits, and that M. Jules Ferry studied in his early youth at the feet of the Marists. These assertions call to memory the facts that the Duc de Choiseul, who banished the Jesuits from France in the reign of Louis XV., was an old pupil of the Jesuits; so was Voltaire; Napoleon, who led the Pope into captivity, studied theology at a seminary before going to Brienne.

Evangelical Nonconformity.

THE Rev. R. W. DALE, M.A. (of Birmingham), will deliver the **FOURTH and LAST LECTURE** upon the Rise of Evangelical Nonconformity at **UNION CHAPEL, Islington**, on **TUESDAY EVENING NEXT**, March the 2nd. Chair to be taken at 7.30 by Professor BRYCE, D.C.L.
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TO CORRESPONDENTS.

"P. S. D."—Too late for this week.

"A. J. Wookey."—Unavoidably deferred.

"J. M." will find the subject referred to in a leading article.

One or two correspondents have called our attention to a mistake as to the verse quoted last week apropos of the article in the *Saturday Review* on Mr. Bright. Speaking and quoting from memory, we ascribed the lines to Dr. Watts. More accurate correspondents rightly claim the hymn as Jane Taylor's, and quote the verse in its authentic form as follows:—

"I thank the goodness and the grace
Which on my birth have smiled,
And made me in these Christian days
A happy English child."

*. We are quite unable to use many letters on various subjects that have come to hand owing to want of room. Except in very extreme cases, we cannot insert communications in next day's number that reach us as late as Wednesday morning.

THE**Nonconformist and Independent.**

[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, FEBRUARY 26, 1880.

"THE SADDEST MAN IN EUROPE."

THE most pitied and the most pitiable man in Europe is the CZAR of all the Russias, the mightiest and the most absolute autocrat in the civilised world. Miserable indeed must be the lot of the man who would change places with him, lord as he is of eighty-five millions of trembling, crouching subjects, whom a word of his lip or a stroke of his pen handle like the pieces on a chessboard as he plays his game of State. There must be limitation somewhere to the power of the most autocratic despot to play with the lives and the fortunes of men at will. The Russian Government has been wittily described as "a despotism tempered by assassination." But the description no longer applies. It is not tempered—it is dominated and mastered—by assassination. The assassins have won the battle so far, in that they have made the life of their autocrat a bitter one—almost, one thinks, too bitter to be endured. The CZAR puts a bold face on it, and so do his family and his immediate surroundings; but none the less must his heart and their hearts sink within them as they gaze on the prospect around and before them, and feel themselves helpless in the presence of a throng of unseen, unknown, but relentlessly powerful and ubiquitous foes.

It is quite idle to talk of these Nihilist conspirators as few in number and weak in influence, making up for their fewness and weakness by singular daring, and intelligence as keen as it is malign and terrible. The leaders may be few, and may belong to the undistinguished classes; it is quite probable that they do. But there can be no mistake about the amount of sympathy, and something more than sympathy, which is accorded to them apparently in all ranks and orders of Russian society. It is difficult to resist the impression that some high in the Imperial confidence and in the service of the State were in the plot which nearly cost the life, not of the CZAR only, but of the whole Imperial family, and came near to bring about one of the most terrible events in modern history. It seems that not only were suspicions entertained, but numerous arrests were made the day before in the Winter Palace; and it was tolerably well known what form the attempt, when it was made, would assume. The abortive attempt at Moscow gave warning of what might be expected, and it must have been some one's duty, one cannot but think, to search the cellars, and satisfy himself that no explosive materials were there. That person or those persons must have been in the plot if the cellars were visited; while if they were not visited, the neglect would seem to suggest a very wide conspiracy, in which numerous persons, whose business it ought to have been to know everything that was going on in such near proximity to the Imperial dining-hall, were engaged. It seems incredible that without the most shameful treachery such a charge of dynamite could have been lodged in the cellar, and the train laid to a distant post whence the mine could be securely fired. It looks as if the CZAR were literally surrounded by traitors; and his worst foes may be those of his own household. We fear that we have not heard the last of these daring and desperate attempts at assassination; a knot of conspirators so determined, so numerous, so influential, and so fertile in resources, are terribly likely to succeed at last.

It is a strange and fearful duel. A resolute band of men has challenged the Russian Government to a deadly combat, and the chances are not so uneven as may at first sight appear. The Government has done its very utmost in the way of discovery and repression, and the band grows stronger and more daring day by day. It is easy to talk of fresh vigilance, and to attribute this new and terrible crime to the leniency of the Government, as the *Times*, in an utterly senseless article, endeavours to make it appear. In truth, the whole tone of the *Times* about this attempt is such as to make an Englishman blush. The first journal in the world, the leading

organ of English opinion, is put to shame by the journals which are published in the capitals of the most despotic States in Europe. In fact, the *Moscow Gazette* seems to be the only paper in tune with the English *Times* in thinking that the CZAR's leniency to Liberal ideas has encouraged the conspirators; and that the only way of dealing with them is by repressive measures of a far sterner and more searching character than those which the authorities have pursued. It is simply senseless. The repressive measures have been about as stern and coercive as absolute power knows how to make them; and the result has been the development of greater daring and more fertile resources in the conspirators. Violence has plainly and miserably failed; and to counsel more coercive measures is to counsel what is blankly impracticable—the force of terror can no further go; and were it practicable, it would but intensify the hate and stimulate the enterprise of the unseen enemies of the Government, and make their ultimate success in their nefarious efforts more sure.

At present it is impossible to forecast the course of policy which will be pursued. All kinds of reports are afloat, and from Berlin the news comes that the CZAR proposes to place the whole Empire in a state of siege. We hesitate to believe the report, and we earnestly hope that wiser counsels will prevail. Even a CZAR cannot make war against a whole nation. Such an insane proceeding would probably be the beginning of the break up of the Empire—if, indeed, the breaking up has not already begun. Doubtless, there will be anxious deliberation, and the advice of the ablest men in the Empire will be sought before any measures are finally decided upon; and we can only hope that their minds will be guided to the conclusion which the Vienna papers have reached with singular unanimity, that the only hope of saving society in Russia lies in the loyal adoption of liberal reforms. On the other hand, the report is abroad that the conspirators show no sign of relaxing their fell purpose. It is said that they have sent word to General GOURKO that he need not trouble himself about the illumination of St. Petersburg on the CZAR's festival day, for they intend to light up an illumination which will be remembered as long as the Russian Empire endures. All Europe will watch with the keenest interest the course which affairs take on the day when ALEXANDER II. celebrates the twenty-fifth anniversary of his accession to the throne. It will be a critical day for the Empire, and perhaps for Europe, for great changes are said to be impending, and the Imperial printing-presses have been at work under conditions of profound secrecy for some weeks. Whether this great crime will make any difference in the measure contemplated, we shall learn in a few days, and till then speculation is idle. But none can be surprised to learn that this second almost miraculous escape, through a slight accident, has produced in the CZAR's mind an impression that he is specially protected of heaven, and has brought him into that *exalté* state of mind which may have the happiest effect on his relations with his people.

LIBERAL PESSIMISTS.

POLITICAL croakers who indulge in doleful predictions of evil do a great deal of harm, nothing but harm. There are a number of people who always like to be on the winning side, and these auguries of evil are pretty sure to make them help to fulfil them. Besides, there is a demoralising influence in despair, which is one of the most pregnant causes of defeat. The predictions of the faint-hearted and desponding are among the most effectual methods for quenching the courage of a party and bringing about the failure which they foretell. We are well assured that our correspondent, "C. H. T.," who sought last week to apply the "lesson from Southwark," would greatly regret that his gloomy forecasts should have any such results; but they are as impolitic as we believe them to be utterly misleading. If we reasoned as he does, dwelling on all Liberal defeats and ignoring all victories, we should probably arrive at the same conclusion, but the first essential to the formation of a sound opinion is that all the facts, so far as they can be ascertained, be taken into account. If we are to look only at the elections that have taken place recently, it is absurd to build so much upon the Tory gain at Southwark and to ignore the far more significant Tory defeat in the county of Donegal. In the latter case there was an open and straight-forward battle on a distinct issue, and the result was evidence of a very remarkable change of opinion, as shown in the return of Mr. LEA, a sound English Liberal. Southwark was disappointing, but it tells very little as to the actual balance of opinion as between the supporters and opponents of the Ministry. It was lost because the Liberals were divided, because the mode-

rate Liberals held aloof, and the extreme Radicals started a Labour Candidate, because the publicans worked with a will in a borough where "the trade" has great influence, because the Liberal M.P.'s (with the exception of a few) withheld from the Liberal candidate the support which their opponents, including some of the Government, gave to Mr. CLARKE; not because Toryism is predominant in the borough. The managers of the party ought either to have thrown themselves into the contest so as to avert defeat or, having resolved, for whatever reason, to hold aloof, they should quietly have accepted the failure as inevitable. The determination to maintain neutrality on the plea that there were two Liberal candidates in the field was worse than a blunder. It was a crisis at which the loss of a seat ought not to have been risked, and as Mr. SHIPTON, we believe, never pretended to have the votes which would give him a majority, he ought to have been urged to retire, and, if he would not listen to reason, Mr. DUNN should have had the hearty support of the party. But if this was withheld, whether wisely or unwisely, it was worse than foolish to give way to the sort of panic which the Southwark defeat seems to have produced even in some who know the feelings of the country so well that they ought to have been superior to such weakness. It could have been prevented by a little concerted action, but as it was not thought worth while to do the little that might have averted it, it is as unwise as it is inconsistent now to invest it with such seriousness. Serious it is not, except as indicating that strong drink has such power in a popular constituency, and that Lord BEACONSFIELD has hit upon a policy that catches the fancy of a large portion of the residuum. These are points to instruct us, but not to excite alarm. There were Liberals enough to have carried Southwark if they had been rightly influenced. That they have not gone over to the Tories is shown by their abstention. If they had realised the importance of the decision, they might have swallowed any personal objection or sectional feelings, and gone to the poll. Leading Liberal politicians should have shown, by speech and by example, the necessity for winning the seat. On the contrary, they abstained, and the meaning of the abstention was too readily caught. In short, Southwark is not a typical borough. The last election was held under such difficult conditions as to minimise its political significance, and for the loss there is full compensation in the victory in Donegal.

Apart from Southwark there is nothing to indicate that the Liberals have been indulging in hopes too sanguine. Our correspondent tells us, "The cry we hear on all sides is 'Blood, blood, more blood for the glory of England,' and it comes to us from Hereford, from Worcester, from Southampton, from Norfolk, from Canterbury, from Liverpool, from Southwark." The interpretation is a severe one to put upon these Tory victories, but were we to accept it, why, we ask, should one who undertakes to give some indications of the future from the events of the past forget Manchester, Leeds, Bristol, Reading, Tamworth, Newcastle-under-Lyme, Peterborough, to say nothing of half-a-dozen Scotch constituencies, which have, at different times during this war period, pronounced in the opposite sense? Even Liverpool showed a very distinct advance in the same direction, and some of the best-informed electioneers are of opinion that but for the Home Rule episode the result would have been different, so far, at least, as a still further reduction of the Tory majority. Looking at these grave omissions in the estimate of our correspondent, we are not disposed to attach the same value to his predictions as to that of Sir WILLIAM HARCOURT, to which he opposes them. Sir WILLIAM is one of the most keen-sighted politicians in England, of all men the last to be carried away by a gush of feeling, or to allow his hopes to control his judgment. When he stakes his political reputation upon a distinct statement, we may be certain that he has not committed himself to so compromising an assertion without sufficient reason. Circumstances may prove adverse, and so alter the tone of public sentiment as to confound his calculations, but until we have further light, we should accept his forecast in preference to that of one whose mind is so possessed by the idea of Liberal disasters as to make him forgetful of the many Liberal victories which, from time to time, have indicated disapproval of the foreign policy of the Government. No doubt there are those who share his fears. "Prophets of evil" there are in every camp; but if they wish well to the army they would act wisely by keeping silence till the fight is over.

We are ourselves anxious rather to encourage the spirit which will deserve and, as we believe, secure victory, than to indulge in optimist calculations. We recognise as fully as any one the difficulties in our path, but we believe they can be

overcome by courage, decision, and, above all, by unity. Mr. HILL very wisely said at Worcester the other evening, with his usual good sense, that "Union will assuredly give the Liberals a majority at the next election, while disunion would give the Conservatives a triumph." In this we fully agree, and have done our utmost to secure that union, even at the cost of keeping in abeyance the subject in which we are most deeply interested. Nonconformists generally have done the same, and have thrown themselves into the struggle in favour of a more righteous and pacific policy with an ardour and resolution which have commanded the admiration of many who are not generally in accord with them. They were the forlorn hope of the Liberal party in its time of weakness and disorganisation, and the same patriotic policy which has led them throughout to think more of their country's honour than of any special aims of their own they are still prepared to maintain. Their reward is that the *Spectator* relegates Disestablishment to the same class of questions as Home Rule, that Rev. JOHN OAKLEY, from whom better things might have been expected, treats it as one of the Liberal crotchets, and another clergyman, who professes to be a Liberal, writes as though one of the first duties of the party was to snub Liberationists. Strange to tell, all this is done with the view of securing unity! As we really desire the union about which they talk, we forbear to retaliate. But our moderate and Church friends ask too much. All the concessions are to be on our side, and it is hard to say how far they are to go. We have no desire or intention to exact any pledges, but if we are asked to abandon our principles, or even to abstain from legitimate methods of seeking to convert the nation to them, we can only answer that it is a sacrifice we cannot and will not make. Those who assail us because we refuse a demand so unreasonable may regard themselves as apostles of peace, but they are simply planting roots of bitterness which will bear evil fruit. They may call themselves Liberals, but they are doing Tory work.

WESTMINSTER ABBEY AND THE NATION.

THE letter of the Dean of WESTMINSTER, announcing that the purpose of erecting in the Abbey a monument to the late heir of the NAPOLEONS is irrevocable, has been received with very profound regret, not unmixed with indignation. A memorial to the Dean, which is, in fact, a protest, has received the signatures of a large number of men distinguished in politics, literature, science, or art, united by no ties of sect or party, but only by common reverence for the historical traditions of England, and by regard for a national building, conspicuous throughout the world for its venerable associations. The memorialists refuse to accept as final the intimation that a clergyman, whose pride it is to regard himself as an official servant of the nation, and who has, on many occasions, shown a just sense of his responsibilities as custodian of such a building, together with a wisely liberal interpretation of his duties, is so fettered by illegitimate influences that he must needs insult public feeling. We do not wish to attach exaggerated importance to the issue. While wholesale murder on the slightest provocation, or on none at all, is termed a spirited foreign policy, it can add but little to the grief of real patriots if a public monument is set up to a poor youth who was killed while helping in the work of slaughter. But it is impossible to forget that the whole reason for distinguishing him above the troopers who fell by his side is his impersonation of the Imperial memories and hopes associated with the name of BONAPARTE. He was called a Prince—the Prince IMPERIAL. He was publicly spoken of by the Heir Apparent to the Crown of the United Kingdom, as one who might have lived to govern France, and who in that case would have been a true friend to this country. In consequence of that position he was received into the most exalted circles of the land. And it is this Imperial halo around his name, not any personal achievement, which has marked him out for an honour usually rendered only to supreme benefactors of their country or of humanity. But, on the other hand, the memories he represented are most hateful, and deservedly hateful, to a friendly nation, while the hopes he cherished could only have been fulfilled by the destruction of a Republic with which we maintain amicable relations. Under these circumstances to say that the intended monument is justified by the private feelings of courtly circles is contrary to common sense. If it is not taken to mean a national endorsement of Napoleonic ideas, and a slight to the French Republic, it will only be because vigorous, though ineffectual, protests show that under a constitutional monarchy public opinion is sometimes powerless to protect national monuments from desecration.

But it was not so very long ago that England

itself was divided into two nations, one of which idolised the sacredness of kingship, while the other maintained that the good of the people is the supreme law. After a bitter and sanguinary strife, an informal compromise was arrived at, according to which the ancient monarchy was to be continued, while the right, or at least the power, of the nation, through its representatives, to modify and control the prerogatives of the Crown was tacitly admitted. Thus peace was settled upon a lasting basis, though the heat of the old controversy was long in dying out. And one fruitful source of discord was the memory of the Protector whom the descendants of the Puritans, or at least of the Independents, regarded as England's greatest, though uncrowned king, while the opposite party, though not denying his greatness, continued to speak of him as a hypocrite and a self-seeking adventurer. Yet within the last generation there has been an increased harmony of feeling even on this point, so much so, that courtly voices have done tardy justice to CROMWELL, and a hope had even begun to be cherished that where his bones had once rested, there some fitting monument would openly declare the national feeling. It is just this time that the Dean of WESTMINSTER chooses to assign this most hallowed, and yet most dishonoured, grave as the site for a canting memorial to the impersonation of the most cruel and selfish family ambition that modern times have known. We will not suggest a fresh division of the nation so far as to say that this is an insult to one set of Englishmen more than to all. But if anything could open those old sores, and excite afresh the Puritan passion for reality against the courtly hypocrisies too fashionable in high places of late, it would be this vulgar and stupid blunder of erecting the effigy of an unfledged princeling upon the rifled grave of OLIVER CROMWELL. To supplant the bust of SHAKESPEARE in Poets' Corner by that of the poet CLOSE, or to raise a statue to DU CHAILLU on LIVINGSTONE's tomb might be more ludicrous, but it could not possibly strike so deep and hideous a discord.

However painful it may be to the Dean of WESTMINSTER, we think he is bound to give some other reason than the word "irrevocable" for persisting in a course so manifestly distasteful to the best feeling of the country. However high may be the rank of those whose wishes point in an opposite direction, it would be well to remember that in this country deference to personal feeling in high places is secured only on condition that no sacrifice of honour or conscience or self-respect shall be required. This is true even as regards the politeness shown by individuals to nobility and rank.

But it is no mere personal honour, it is the honour of the nation that is concerned in the consistent maintenance of its best traditions. It is not any private conscience that is offended, but the conscience of the nation, which has been waking up for a generation past to the ingratitude it has been guilty of towards its greatest ruler. It is not any individual self-respect, but the corporate self-respect of a whole people, that is scandalised by the subordination of national memories to the hysterical sentiment of courtly cliques. The Dean of WESTMINSTER may have his way, or, rather, the way of his exalted patrons. But he may rest assured that the shadow of that incongruous statue will be an indelible blot on his own official record. The man who sets a poor little Prince IMPERIAL against the vast background of OLIVER CROMWELL's memory needs to be very reverend indeed if ridicule is not to mingle with the recollection of his good works. Since the above was written the Dean has received a deputation to present the memorial referred to, and in the course of his reply Dean STANLEY said that the memorial would be put up unless the QUEEN or Parliament interposed, and he denied that it was to be erected over the spot where the remains of CROMWELL once rested.

OUR ENGLISH VEUILLOT.

EVERY one who practises a craft, artist or amateur, has a not unkindly interest in those who work in it with notable skill; and as we have been for fully a quarter of a century in the writing way, we cannot but take pleasure, mixed though it be with shrewd twinges of pain, in articles which show so thorough a command of the journalistic knack as many of those which appear on the first page of the *Pall Mall Gazette*. What could be more felicitous, both in the keenness of its irony and its avoidance of coarseness, than to call advanced Liberals "the inebriates of their party"? But it is not only in graphic force or inventive freshness of language that the *Pall Mall* articles are often exemplary; they exhibit, on many occasions, a clearness and coolness in the discernment of facts, a neatness and coherence in stating them, a composure and stability in refusing to be blinded to their true significance, which it would not be easy to overpraise. The case of Egypt may be mentioned as one in which, by simply attending to facts, and nothing but facts, the *Pall Mall* has hitherto predicted

the course of Egyptian finance with signal correctness. The more curious on these accounts, as phenomena in journalism, are the wrong-headedness, and we must add the wrong-headedness, which the *Pall Mall* exhibits on other points. Cool and accurate as Babbage's calculating machine on some subjects, it is on others wildly excited. Exact and clear in the conception of certain classes of facts, it sees others through a medium of heat, and glare, and fuliginous fury, that magnifies and distorts them out of all semblance to reality. In our whole experience of English journalism, we have known no such case; but, singularly enough, a very close parallel to it is discoverable in the journalism of France. M. Louis Veuillot, the famous editor of the *Univers*, presents a combination of just such seemingly incompatible qualities as we have described. M. Veuillot writes an "admirably vigorous, glowing, and epigrammatic style," and is pronounced by a good judge to be one of the most effective journalists in Europe; and yet this keen, shrewd, ironical writer is, on some themes, obviously crazy, believing in crowds of miracles worked at Lourdes, holding that the Church raised forty-nine people from the dead at Notre Dame de Lumières of Marseilles, and ready to go into ecstasies of blessing or banning over all who rapturously believe, or presume to deny, the infallibility of the Pope. The *Pall Mall* editor is the Veuillot of the English press; he rises into passions of furious declamation against advanced Liberals, like those which thrill M. Veuillot when he writes about Liberal Catholics; and the hallucinations which he cherishes on the danger to the British Empire and the civilised world from Russia, are not one whit more reasonable than M. Veuillot's faith in the miraculous potency of winking Virgins and infallible Popes.

The two moods—unreasonable fury and unreasonable fear—in which the irrational element in the *Pall Mall* betrays its presence, were strikingly illustrated in a recent article, charged with intensely venomous rebuke of all those Liberals who, like ourselves, regard Mr. Gladstone as impersonating the noblest Liberalism of the day. In dealing with the accusations of the *Pall Mall*, we are much less concerned with the business of reply than with the illustration they afford of the extent to which fury can pervert judgment and impair the perceptive faculty. The advanced Liberals have, we are told, dragged the leaders of their party into "coquetries with Home Rule." The truth is that Lord Hartington explicitly declared that he would rather see his party excluded from office for an indefinite period than lend any sanction to the dismemberment of the Empire; and no cool and candid judge could believe him to have cancelled this declaration merely because he wrote a letter, in which he said, not that the repeal of the Union was an open question among Liberals, but that he would accept aid in Parliament from a man choosing to give it, although that man might be willing to have Home Rule inquired into. The "new school of Radicals," it further appears, know nothing "of kith and kin, or nations and families, or anything with generous blood in it." There are some charges so unjust that a man is not called to stoop to answer them, and this is one. The loyalty to England of those who trust and honour Mr. Gladstone will be acknowledged by historians when the political foppery of the Beaconsfield Imperialists has been either quite forgotten or is remembered as an almost incredible folly. But the patriotism that has in all ages been respected, or that has deserved respect, is one which, though true to nation and family, is "generous" also in its recognition of the claims of other nations and of the brotherhood of the human race. We are guilty also, it seems, of "strange sympathy with despotic tyranny;" we hold that "only religious wars and wars for ideas are righteous;" we entertain "notions about property and State economy which are scarcely a shade different from those of the most ignorant and daring Socialism of the Continent;" we are under the influence of a "fanatical impulse to put at the head of affairs not a Ministry of the old constitutional pattern, but a sort of Pontiff, who is to decide all questions of policy according to his readings of God's will, or his own latest views of morality." The bare quotation of these mystical phrases will quite adequately enable our readers to dispose of them. If, when we had just come from our fire-side, leaving every one well and happy there, a man were to tap us on the shoulder, and say, with a look of frenzied agitation, "Sir, you have cruelly murdered your wife and seven children," we should probably be under no great anxiety to reply to him. Unless, however, he were clearly a maniac, we should think him a very evil-disposed fellow; and we must say that any one who considers the expressions of antipathy to the "despotic tyranny" of Russia uttered by Mr. Gladstone, and who has taken note of the careful assignment by Mr. Bright of a large price to whatever land might be bought or sold by Government, on behalf of the Irish tenant, and who, thus informed, quietly reflects upon these charges against advanced Liberals of sympathy with despotism and socialism, will be likely to decide that, unless the same ground for acquittal can be pleaded in favour of the writer in the *Pall Mall Gazette*, he deserves very grave censure. These charges are not only not true,—they are almost delirious distortions and perversions of truth. Of the astounding statement that the Duke of Argyll and Sir Arthur Hobhouse have referred to the "English soldiery who fought at Cabul" as a "gang of licensed ruffians," we should be ashamed to offer any refutation.

So much for the *Pall Mall's* mood of unreasonable fury—the hot fit when the patient seeks relief in volcanic effusions of mud and vapour. The mood of unreasonable fear is even more curious, as presenting a still more pointed contrast to that

sagacious appreciation of facts which characterises our Veuillot when his peculiar hallucinations are not clouding his mind. Reality always beats fiction, and we certainly, unless we had the evidence for it of our two eyes, should have pronounced it a psychological impossibility that one and the same journal should have been so sane, manly, and acute on the subject of Egypt, and so visionary and puerile on the subject of Russia. Sometimes we have fancied that the malady must be on the verge of disappearing—that facts which were admitted could not but reveal their true significance to the writer who was dealing with them, and that the whole fabric of his vision would suddenly vanish. When, for example, we found it justly maintained that Russian finance was in a staggering state, or that the Russian population was disaffected and unquiet, the inference seemed irresistible that Russia was not in a position to place the British Indian Empire in jeopardy. But the ingenuity of monomaniacs is well known, and with really a fine display of monomaniacal ingenuity our journalist saved his hallucination by the hypothesis that, in a wild rush either from revolution or of revolutionists, the Russians might descend like a fiery torrent on Hindostan. Did not the French Revolutionists, in the paroxysm of their uprising against the coalesced kings, pour over their frontiers and inundate Europe? What the potency of the hallucination prevented the writer from perceiving was that, though it is possible for a multitude of armed men to pour over a river or an imaginary frontier-line, abundant supplies lying in their path as they proceed, it is totally impossible for an army to cross hundreds or thousands of miles of waste and mountain, without commissariat and transport appliances that cost a mint of money. Wanton Radicals, generous to England's foes, are charged with being in no anxiety lest the "inferior civilisation" (mark the irony) of Great Britain should be trampled down in the East by "the more free, full, and inspiring civilisation of Russia." Well, the impeachment must be owned; we have not the least anxiety upon the subject; and from of old it has been a tradition with all the wisest governors and most intelligent and well-informed statesmen of India that any such anxiety is absurd. Anxiety, however, would have been somewhat more reasonable forty years ago than it is to-day; for a crowd of enterprising travellers have since then explored the regions which must be traversed by a Russian army before it can invade Hindostan, and they tell us of waterless deserts and towering mountains.

The *Pall Mall Gazette* is great in facts, and we challenge it to say explicitly whether one or two statements which we are about to make are facts or are not. It would be impossible we assert, first of all, for a Russian army, adequate in numbers and with fitting artillery, ammunition, commissariat, and transport, to be equipped and to be brought to the Indian frontier, unless a preliminary loan could be raised of £100,000,000. Where, in that embarrassed state of Russian finance, on which the *Pall Mall* likes to dwell, could such a sum be got? Supposing, in the next place, that Russia had surmounted all difficulties, and was prepared to emerge from the defiles of the Sulaiman range with 250,000 men, her enterprise, we maintain, would still be desperate. Why? Because it is not in nature or in art that England should have been blind to what was going forward; because the Indian Government, assisted by the Home Government with a loan of £25,000,000, which England might raise in an hour at 3½ per cent., could, with perfect ease, have an army of half a million ready to receive the Russian quarter of a million. No commanders, who understood war, would encounter a risk like this; but what we have said does not, by any means, represent the whole peril that Russia would, under these circumstances, incur. Until the British army was absolutely beaten and driven from the field, the Russian base would be Russia. Not to mention provisions, which Afghanistan certainly could not afford, every gun, every shell, every ounce of powder or the materials to make it, would require to be fetched from beyond the Caucasus. England would command the sea. Until Russia wrested from her the command of the sea, the sole communication between the Russian army and Russia would be by land. The Russians, of course, know all this, and we firmly believe that Russia has never deliberately intended to invade India. Russian officers may of course have speculated on the subject, and drawn up schemes which Lord Beaconsfield might be deceived by; but the Czar and his advisers never believed in them. Russian emissaries may have told poor Shere Ali—more shame to them—that they did; but that was mere deception, with a view to give us trouble, just as Napoleon, for a like purpose, tampered with the Irish. To apprehend the invasion of Hindostan by Russia is to prove that you know nothing of the art of war.

The newspapers of northern Europe, in Berlin especially, have teemed with gossip and rumours relative to the atrocious attempt to blow up the Czar and the Imperial family in the Winter Palace. But authentic news on the subject is very scanty. The St. Petersburg Press discuss the subject with great caution, and do justice to the fortitude of the EMPEROR and his daughter, the Duchess of EDINBURGH, during the awful emergency. So far as is known, none of the conspirators have been discovered, and though the entire household of the Winter Palace has been exonerated, there seems reason to suspect complicity on the part of high personages near the throne. Probably until the celebration of the twenty-fifth anniversary of the Czar's succession there will be a lull in this terrible conflict between the Government and the Nihilists. We are told, indeed, that the intention of the revolutionary party was rather to frighten than to kill the EMPEROR—to coerce him into making those concessions which

would introduce a new era in Russia, but which HIS MAJESTY is more than ever resolved not to grant. Though reports of his early abdication in favour of the CZAREWITCH have been rife, they are not based on aught that looks authentic. Yet a new Emperor and a new policy might be the best way out of the terrible complications, and possibly next month may witness an attempt to bring about that solution.

The negotiations between our Government and the SHAH relative to the occupation of Herat appear to have been suspended. Persia is quite ready to occupy that city and fortress, but wants a guarantee of security from England, which would virtually be a Protectorate of that effete Oriental monarchy. Even Lord BEACONSFIELD hesitates in face of such a responsibility, and it is said that Prince LOBANOFF has another scheme to discuss with Lord SALISBURY, when he is well enough, for a complete understanding with Russia relative to Central Asian affairs. Meanwhile a new point of departure has been discovered in Afghanistan. General ROBERTS has opened negotiations with MOHAMMED JAN at Ghuznee with a view to the recognition as Ameer of HASSAN KHAN, son of one of the brothers of SHERE ALI, and cousin of YAKOOB KHAN, but a man of no great capacity, who, if accepted by the Sirdars, is to be supported by a liberal subsidy. In that event, says a telegram from Cabul in the *Daily News*, our troops will be withdrawn to Gundamak or Ali Khel, and an envoy be sent to the capital as soon as the new AMEER considers himself firmly established. This would be only a repetition of the policy that has so disastrously failed in respect to YAKOOB KHAN, and the Afghans must have greatly and quickly changed if it is now to be successful. In the end, probably, HER MAJESTY'S Ministers will find it wiser to accept the much-derided policy by means of which the greatest statesmen of India have managed to keep peace on the frontier. "There is," as the *Daily News* remarks, "ample room for England and Russia in Central Asia, as Lord BEACONSFIELD has told us, and it is only needful to translate this expression into a diplomatic understanding in order to prevent the recurrence of scares and difficulties which are discreditable to the self-command of politicians, and dangerous to the peace of the world."

All other proposals for the settlement of the Greek frontier question having failed, Lord SALISBURY has, it is said, at the suggestion of France, proposed a boundary line, the limits to be fixed by a new Commission, which reserves Janina and other important towns to Turkey. The Porte, catching at every chance of procrastination accepts the plan, and thus another six months delay is secured. What this uncertainty means is seen in the recent news from that region. Colonel SYNGE and his wife, while engaged in distributing aid to the destitute inhabitants of Macedonia—a hundred and fifty miles from the Greek frontier—have been carried off by brigands near Salonica. Another case of Greek brigandage, says the philo-Turk *Pall Mall Gazette*! It turns out, however, that the band consists of deserted Albanians, subjects of the SULTAN; that their notorious chief NIKO is a Wallack; and that, having no settled Government, because the Porte will do nothing but squeeze money out of the population, the southern provinces of Turkey have since the war been in a state of chronic anarchy.

The constantly recurring rumours as to an early dissolution—which may for the moment be regarded as unfounded—are not surprising considering the declining revenue and the prospect of a gloomy Budget in April. Though the downward progress has been somewhat arrested by the returns of the last ten days, there is every prospect of a deficit in the balance-sheet for the current year of about two millions, which is not likely to be materially reduced by economical expenditure. The small saving on the Army Estimates is more than swallowed up by the additional half-million required for the Civil Services, and the estimates for the extra cost of the Afghan and South African Wars have yet to be presented. Then, as the *Economist* points out, there are the six-and-a-half millions of uncovered expenditure which the CHANCELLOR of the EXCHEQUER carried forward in July last; so that altogether there promises to be a total deficit of not less than nine or ten millions to be dealt with at the close of the financial year.

Another indication that Ministers propose to prolong the Session is their announced intention to deal with Obstruction. The long debate arising out of the PLIMSOLL incident, which is sufficiently described by our Parliamentary correspondent, prevented Mr. NEWDEGATE from moving his resolutions to put down Obstruction, but the CHANCELLOR of the EXCHEQUER stated, amid general cheering, that the Government proposed to take the matter in hand. Accordingly, Sir STAFFORD NORTHCOTE will to-night propose that if any Member shall have been named by the SPEAKER or Chairman

of Committees as disregarding the authority of the Chair or abusing the rules of the House by persistently or wilfully obstructing business, then the SPEAKER shall put the question, if motion be made, without amendment, adjournment, or debate—that the offender be suspended for the remainder of the sitting. If a Member be suspended three times in one Session his suspension shall continue on the last occasion one week, and until a motion has been made upon which it shall be decided whether his suspension shall cease, or for how long a period it shall continue; and a Member, if he so pleases, may be heard in his own defence. It is understood that these resolutions will be supported in principle by the Liberal leaders, who, however, prefer that they should become a "Sessional" rather than a "Standing" order, which latter would bind future Parliaments. The resolutions are not likely to pass without keen, perhaps protracted, opposition, though in the end the Obstructionists will probably be put down.

Mr. PLIMSOLL has, to a certain extent, gained his point, at least to the extent of securing a searching inquiry. On Tuesday night the President of the Board of Trade proposed the appointment of a Select Committee to inquire into the recent foundering of ships laden with grain, coal, and other bulk cargoes, and to report whether any change in the law affecting merchant shipping is required to prevent the recurrence of such losses. Lord SANDON justified his motion on the plea that many experienced persons did not regard the loading of grain in bags as a sufficient security. Mr. PLIMSOLL accepted the proposal, though it will have the effect of deferring legislation for another year, and the appointment of a committee has been agreed to.

Two of the measures announced in the Speech from the Throne have been fairly launched. On Monday the LORD CHANCELLOR introduced and explained the provisions of four Bills relative to the land question, which do not, however, affect the law of settlements. The first confers on limited owners, under proper safeguards, the right to sell, enfranchise, lease, divide, and exchange lands. The second is a Bill to simplify conveyancing; and as this will reduce the remuneration of solicitors, it is provided in the third measure that the LORD CHANCELLOR and other judges shall make rules for the remuneration of lawyers, except in contentious cases. The fourth Bill proposes to shorten, in certain cases, the period of limitation as regards actions for the recovery of land. Lord SELBORNE alone expressed an opinion on the LORD CHANCELLOR's exposition; his view being that the four measures, as far as they went, were extremely well adapted to meet and remedy a great number of practical inconveniences in which the public, as well as particular owners of property, were interested, arising out of the imperfect state of the present law as to the disposition of land by will and by lease, and the forms of conveyance. The other chief legal measure of the Government—the Bankruptcy Bill being in the hands of a select committee—is the Criminal Code Bill, which has been read a second time, and referred to a similar tribunal. The measure for the disposal of the six vacant seats has not yet seen the light, but some favoured persons at Bristol have been authoritatively informed that a third member is to be allotted to that city, and the Conservatives, who will, of course, secure the seat, are all alive on the subject.

This evening the friends of legislation for restricting the liquor traffic will hold a great metropolitan conference under the auspices of the United Kingdom Alliance, in support of Sir WILFRID LAWSON's "local option" resolution, which will be moved in the House of Commons to-morrow week. Although Lord HARTINGTON has not yet seen his way to vote with the hon. baronet, he has lately stated in a published letter that he is "strongly of opinion that it is desirable that the public opinion of the locality should be brought to bear upon this matter, and that the inhabitants of a district should possess a greater power than they now have of protecting themselves against the evils and inconveniences resulting from the excessive number and imperfect regulation of licensed houses." His lordship thus recognises the equity of the principle on which Sir WILFRID LAWSON's resolution is based, whatever may be his objection to the specific mode of giving effect to it. On the other hand, the Government have taken an early opportunity of announcing that they have no intention at present of attempting to carry out any of the recommendations of the Lords' Committee on Intemperance. They are as eager to retain the effective alliance of the publican as that of the Church at the next general election. The licensed victuallers have also been holding a conference at Newcastle, and have come to the decision to sink political differences, and seek only "the interests of the trade." Thus, notwithstanding the good work of the Church Temperance Society, the clergy and the publicans will be once more acting together when the crisis comes, on behalf of a Ministry that refuses to molest the

Church, and gives immunity to the "trade." The licensed victuallers have secured a champion in the *Pall Mall Gazette*, which, in its zeal against "new-fangled Radical fads" and "philanthropic enthusiasts," contends that "from the point of view of sound political principle there is a much better case to be made out for the alliance of the Conservative with the publican, than for that of the Liberal with the promoters of the Permissive Bill." This is rather cool from a paper that denounces sectional interests as the bane of elections. But then the publicans command a multitude of votes, that may save from defeat a Government which carries out the spirited foreign policy of which the *Pall Mall* is the enthusiastic champion!

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, WEDNESDAY MORNING.

THE Irish Relief Bill passed its final stages in the House of Commons on Monday night, after a career which marks with strange completeness those peculiar features of legislation which have come to be accepted as a matter of fact in the great Conservative Parliament. The Bill passed its last stage, as its earlier ones had been passed, in a sort of scramble. Generally it has happened that substantial progress has been made with a Bill at a late hour of the night, at a time when the House has been nearly empty, and those present have been altogether tired. On Monday the Bill happened to get through earlier in point of time, but on the same conditions—emptiness in the House, and lassitude on the part of Members. It was just eight o'clock when the Bill was reached, an hour sacred to the British legislator for a very solemn performance. This is the hour at which English and Scotch Members are earnestly engaged in passing through its various stages a Relief Bill for their own private distress. In short, eight o'clock is mid dinner-hour in the House of Commons—an hour being here a figure of speech, for Members begin to dream of dinner at half-past six, and do not think of beginning business again till ten. For all the time that lies between these two figures on the clock the House of Commons is usually a desert. Mr. Biggar, who has many weaknesses, but who does not aspire to be a man of fashion, follows the customs of Cavan, and dines somewhere in the middle of the day. He is thus free to dominate the House in the dinner-hour, and spends many happy moments in the diversion of calling the Speaker's attention to the number of Members present. Whereupon the Speaker is bound to call a count, and the electric bells, tinkling all over the House, summon from their soup the hungry legislators.

On Monday night Mr. Biggar was otherwise engaged. He had, as a last shot at a Bill honestly designed to meet the calamities of Ireland, placed on the paper a certain amendment. This he was bound to support, in a speech of rambling length, and was necessarily precluded from enjoying the luxury of summoning the Members from the dinner-table. On Friday night, or rather early on Saturday morning, Major O'Gorman, interposing with a speech, and finding hon. Members opposite engaged in private conversation instead of listening to him, suddenly stopped, and called "Order! order!" This combination of the orator and the chairman was stretching matters a little. It would for Mr. Biggar have been fatally extending them if he had in the middle of his own speech stopped to have the House counted. So he went his way, and made his speech. The House divided, and within an hour the whole thing was over, and the Irish Relief Bill had passed the House of Commons. It is true that only half-a-dozen Members were present at the ceremony. But the absentees may be forgiven, in recollection of the many long hours devoted to discussion of the measure.

It is, however, the incidents which preceded this accomplished work that mark the peculiar prevailing characteristic of the present Parliament. The whole of Friday night was deliberately, and, as it proved, disastrously, wasted in an endeavour to punish Mr. Plimsoll, and to vindicate the privileges of Parliament. The hon. Member for Derby, in his not too well regulated enthusiasm, had incurred the censure of the House by reprisals upon two Members who had blocked the progress of his Bill, designed to amend the Merchant Shipping Act, in the direction of making it compulsory to load grain cargoes in sacks. Feeling himself impotent to war against this thing in the House, Mr. Plimsoll had appealed to Sir Charles Russell's constituents, and by placards flaming on the walls of Westminster, had invited them to consider whether this procedure was not "inhuman," and whether, under certain circumstances, it might not be called "degrading." Sir Charles Russell had brought this under the notice of the House, backed up by Mr. Denzil Onslow, who for the same offence had been attacked in his borough of Guildford. If Sir Charles Russell and Mr. Onslow had been the devoted friends of the Bill, they could not have done anything more surely calculated to advance its fortunes. Mr. Plimsoll, doubtless, has a vivid recollection of the success which five years ago followed upon his somewhat dramatic efforts to advance the Merchant Shipping Bill. The country, unmindful of details then, saw, in his defiance of the etiquette of the House, the single purpose of preserving the life of the British sailor. Accordingly, it ranged itself on Mr. Plimsoll's side, and the Government were compelled to set aside everything else in order to pass the Merchant Shipping Bill.

That is a sort of thing that might not happen twice in a Parliament, and a few weeks ago that it should happen must have been beyond Mr. Plimsoll's expectations. Thanks,

however, to the action of the Members for Westminster and Guildford, he is now brimful of hope. If they had left unnoticed the now famous placard, it would not have been heard of outside the limits of the constituencies to which it was addressed. They were pleased to endow it with national renown, and to secure for its author the additional and exceptional advantage of being the victim of an attempt to vindicate the absurd and obsolete anachronism known as the privilege of the House. Fortunately for Mr. Plimsoll, the Chancellor of the Exchequer and the main body of the Conservatives were no wiser than the two Members. They insisted upon crushing Mr. Plimsoll, and by solemn vote of the majority of the House it was declared that he had committed a breach of Privilege.

That this might lead to awkward results was clear to every man's mind. But it was not thought that the retort would come so swiftly or prove so crushing, as things fell out. Mr. Sullivan had done everything that was proper to modify the just wrath of Mr. Plimsoll, and to meet the more moderate views of the House. He had acted for his friend with admirable tact and ability. Now that it was all over, and no mercy had been shown, he felt at liberty to take reprisals, and this he did most effectually. As soon as questions were over on Monday, he called attention to the words used by Major Jocelyn at a political meeting in the borough of Chelsea, in which that gentleman had denounced Sir Charles Dilke, because, as the gentle Major put it, he had "voted with a despicable lot of Irish rebels." Here was a breach of Privilege, that in so far as it differed from the charge against Mr. Plimsoll was greatly aggravated. Since the rusty sword of Privilege had been drawn Mr. Sullivan considered it should be held with a firm and just hand, and he now demanded that it should fall upon the neck of Major Jocelyn.

There were however some notable differences in the cases. Mr. Plimsoll had attacked two Conservatives with the avowed intent to prevent their re-election. Major Jocelyn, with precisely the same desire, had attacked a Liberal Member. The Chancellor of the Exchequer was in a terrible difficulty. To do what was fair and just he must consent to have up the Major; but, whilst this would be to administer a rebuff to useful electioneering agencies, it would also involve the additional difficulty of making the whole business of Privilege ridiculous. There seemed only one thing to be done, and its accomplishment did not mend matters. The Chancellor of the Exchequer protested, in the face of evidence which convinced the least educated mind, that there was no analogy between the two cases, and announced his intention to oppose Mr. Sullivan's motion. To complete the ridiculous rout, Sir Wm. Harcourt stepped in with an amendment moving "the previous question." This was the very course taken by him in precisely similar circumstances on Friday when Mr. Plimsoll's fate was at issue. Then the Chancellor of the Exchequer led the whole body of his followers into the lobby, to oppose the amendment. Now the hapless leader of the House was compelled to follow Sir Wm. Harcourt, and in a manner the completeness of which it would be difficult to improve upon, he was led to do penance for his procedure of Friday night. There have been many ridiculous scenes in the House when Privilege has been invoked. But nothing in the history of Parliament approaches this episode for its ludicrous effect, and Privilege must be a stout bogey indeed if it survives this home-thrust.

Last night, by the gracious permission of Irish Members, the House of Commons enjoyed a thoroughly dull and respectable evening. The subjects brought forward for discussion were entirely personal—one dealing with the privilege of immunity from arrest enjoyed by hon. Members, and the other proposing that the duration of Parliaments should be reduced by a couple of years. Unlike the great run of personal questions, these attracted scarcely any attention. There was a pretty full division on Mr. Blake's proposal with respect to immunity from arrest. But that was an accidental circumstance, due to the hour at which the division was called. The much more important question—the duration of Parliament, raised by Mr. J. Holms—was argued in an almost empty House; Colonel Alexander, who rose to move the amendment, literally having for sole audience the right hon. gentleman in the chair. Mr. Cowen made a vigorous speech in favour of the motion, but no occupant of either front bench thought it worth while to take part in the discussion. The motion was eventually rejected by a majority of fifty in a House of 170 members, and Colonel Alexander's amendment to the effect that the Septennial Act has been satisfactory in its operation, and ought not to be repealed, was agreed to.

THE FIRST SNOWDROP.

O SILENT power of life that moves unseen
In the great Mother's breast, like a deep thought,
Slow-ripening, but with mighty impulse fraught,
Changing the world from what it yet hath been:
This little floweret, in its sheath of green,
The firstling of thy might, wakes at thy breath,
Unfolds its banner in the face of death;
Life's herald where no other life is seen.
A single snowflake falling in the night,
An infant wailing in a storm at sea,
The dove that o'er the deluge took its flight,—
All lonely things may be compared to thee—
Sweet wanderer from life! Yet art thou come
Like a long-wished-for messenger from home.

W. K.

NINETEENTH CENTURY PIONEERS. VII.—ANDREW FULLER.

ANDREW FULLER was born at Wicken, an obscure village near the small city of Ely. As he first saw the light on the 6th of February, 1754, and died on the 7th of May, 1815, only a fourth of his life belonged to the Nineteenth Century; but many men distinguished for industry and usefulness have spent a longer existence wholly within its limits, and yet have not made so deep an impression upon its annals as did Fuller. By ancestry, as well as by personal effort, his name belongs to the history of sufferings for conscience' sake, or of the rewards given to patient endurance. The forefathers of both his parents were among those that followed into the woods of Cambridgeshire two eminent Ejected Ministers, Holcroft and Oddy, who, after a long imprisonment in the county castle, went forth and founded the Independent churches scattered over the fens. His father was Robert Fuller; his mother, Philippa Gunton. She gave a second name to their grandson, who, with filial piety, became his sire's biographer. The first Andrew Fuller's early religious experience bore a striking resemblance to that of John Bunyan, and it is exceedingly curious and interesting to learn, that, among the books with which the boy Fuller "was very much affected," were, besides Ralph Erskine's "Gospel Sonnets" and "Gospel Catechism," Bunyan's "Grace Abounding to the Chief of Sinners," and his "Pilgrim's Progress." There is, perhaps, no parallel in literature more exact than that between Bunyan's account of the "exceeding maze" to which he was put "in the midst of a game at cat," and the following passage in Fuller's experience at a similar age:—

One winter evening I remember going with a number of other boys to a smith's shop, to warm myself by his fire. Presently they began to sing vain songs. This appeared to me so much like revelling, that I felt something within me which would not suffer me to join them; and, while I sat silently, in rather an unpleasant mood, these words sunk into my soul like a dagger, "What doest thou here, Elijah?" I immediately left the company; yet, shocking to reflect upon, I walked home, murmuring in my heart against God, that I could not be let alone, and be suffered to take my pleasure like other young people.

Before Fuller's complete conversion and inward call to the Christian ministry, he is found, with Bunyan in a like case, "opening his mind to serious people," and, among the rest, to a godly thrasher whom he "often visited in his barn; and, because Fuller hindered him in his work, he made it up by thrashing for him, sometimes for an hour or two together." Such was the apostolic college in which he received his first lessons in divinity! About the same time, he first witnessed the act of baptism by immersion, which so affected him by its solemnity that he was baptised himself and joined the church at Soham, being then a lad of sixteen. Fuller was fortunate in his first confidential friend. This was one Diver, baptised with him. A man of mature age, he was a great lover of good books, and of the best things. From him the docile youth learned that discrimination between man's duty and the sole efficacy of Divine Grace which ran through his own whole life and works. The idea of entering the ministry came first into his mind while he meditated a passage of Scripture suggested to him as he rode along on some errand of business. Then, as he was weighing the wish of his mother that he should join an uncle at Kensington with a view to commercial life, but not forgetting the spiritual opportunities of a London residence, it happened that, in the absence of Mr. Eve, who had resigned the pastorate, and in the inability, through accident, of his own friend Diver to take the pulpit as arranged, he was himself called upon to stop the gap, which he did with much acceptance, speaking "for about half an hour, with considerable freedom." Through his own misgivings, however, a whole year elapsed before he could be persuaded to repeat the effort; yet, when he did, the good effects were so palpably apparent in several cases, that he was induced to supply the vacant pulpit regularly, in conjunction with his more experienced friend. In the spring of 1775, he was formally invited by the church to become its pastor, and was duly ordained to that office; Hall, of Arnsby—the father of Robert Hall—coming seventy miles to take part, and, as Fuller himself says, "continuing my father and friend till his death."

Although Fuller made the acquaintance of such worthies as Sutcliffe of Olney and Ryland of Northampton, the distance between them and him—relatively great indeed in those ante-railroad days—with the heavy postage then put upon letters, almost precluded intercourse; and, if he arrived at a coincidence with them in regard to "false Calvinism," as he styled vulgarly-named "high doctrine," it was on his part by an independent course of Scripture study and private thought, resulting in the first, if not the greatest, of his works—viz., that "On the obligations of man cordially to believe whatever God makes known." The eighteenth century had not ended before he cast off the peculiar notions of Gill, or of Ames, on Justification, as "not quadrating with the Scriptures;" a doctrine which, as he discovered, is no matter of "sentence" on the part of God, but "simply" His voice in the Gospel, declaring that whosoever believeth shall be saved. But the history of one of Fuller's settled beliefs is the history of them all. It is, however, a topic which hardly comes within the scope of this paper. At the time when he was deep in theological studies, he was keeping a small shop and then a scanty school, in order to supplement the thirteen pounds a-year which was all the church at Soham raised him.

In the spring of 1781, Fuller received a call to the vacant pastorate at Kettering, sanctioned by the concurrent judgment of a number of venerable and judicious brother ministers. This not satisfying his scruples, the matter was referred to Robert Robinson, of Cambridge, who, since the church at Soham proposed to double his stipend, advised his continuance with them another year—and onward, "if it should appear that he could live on his income." Whereupon, Hall of Arnsby, urged that to take this advice of one man, would be to set at naught that of the nine men "that could render a reason" for his removal to Kettering. Fuller, however, having a great affection for the place and the people, was inclined to take the one man's advice; but, when he found a resident substitute in Soham itself, he felt at liberty, in 1782, to leave that place for Kettering, which, his many religious journeys excepted, he never left till his death.

From this point Fuller's public history runs parallel to that of the Baptist Missionary Society, beginning with the sending forth of its "Paul and Barnabas," as he designated Carey and Thomas. In his own labours and travels, as the first secretary, he lavished his intellectual, and exhausted his physical, strength. As his first sermon was a funeral one, so, we suppose, he was the first Baptist minister who, at the solicitation of the sorrowing father, and with the consent of the incumbent, preached such a sermon in a parish church—that of Braybrooke, in Leicestershire. This was in the course of one of those many and long journeys through all parts of the United Kingdom, in which, for twenty years, he fulfilled his famous pledge to Carey, that, "if he would go down into the mine, he (Fuller) would hold the rope, and, while he lived, never let it go." This, in fact, was his occupation when, in Glasgow, he preached for the Mission to a congregation of five thousand hearers, and where he received the sad tidings of the death of his "beloved Pearce;" whose Memoirs he wrote in such a style that it puzzled Blossett, Chief Justice of Bengal, which most to admire, the loveliness of the portrait or the sympathetic skill of the painter. It may be well believed that Fuller's many addresses to Scottish congregations had as moderating an influence upon their own severe theology as they were productive of substantial aid to the Baptist missions. It is possible, likewise, that his repeated appearances in Presbyterian circles and before Scottish audiences, may have infused something of the robustness visible in the early days of the "Voluntary" controversy north of the Tweed; for "the fellowship of kindred minds" was foreshadowed in his boyish appreciation of Ralph Erskine, justly characterised as a "heroic champion," a "bold contender," and a "successful wrestler." Not less acceptable to the more intellectual portion of the Evangelical clergy of England, Fuller formed in his travels fraternal friendships with such men as Graham of York; Dykes and Scott of Hull; Basil Wood of Bentinck Chapel, London; Legh Richmond of the Isle of Wight; the venerable Berridge of Everton, and many others. William Wilberforce, moreover, when reading Fuller's letters concerning the work of Carey and his companions in India, declared that he "seemed to hear the voice of the Almighty, saying, 'You are in the right path; press forward in it.'"

In June, 1814, Fuller was called upon, in place of Robert Hall, to preach at the funeral of Sutcliffe of Olney, whose death he not unnaturally, and even with a forecast too true, regarded as a "warning of his own dissolution." This event, accelerated, one cannot doubt, by his unremitting labours on the road, at the desk (for "twelve hours a day!"), and with tongue and pen, was not long in its arrival. While contemplating a new tour in the Eastern Counties, taking his dear Soham in the way, he was arrested by serious symptoms, which only allowed him to attend the ordination of Mr. Mack, when he said, "I am very ill, a dying man," and to preach a last sermon to his own flock at Kettering, followed by the Lord's Supper. As we have said he was called to his rest in May, 1815.

It were easier to collect Fuller's principles and opinions from his writings than to condense the materials within the limits prescribed to this sketch. They are neither systematised nor formally presented. In the Introduction to perhaps his chief work, he declares that "the Christianity therein defended, is not Christianity as it was corrupted by Popish superstition, or as interwoven with national Establishments for the accomplishment of secular purposes, religion converted into an engine of state." No doubt, the converts abounded; but, for that very reason, "the extent of the church would require to be contracted;" for "it is by ceremonial pomp, splendour, and will-worship, that false religion makes its way." Only four years before his death, he predicted, that all the efforts of all the Powers of Europe to bolster up Popery would be in vain: it "might rise and fall repeatedly," but would in the end "fall to rise no more."

Fuller could not preach at an ordination without opening the great question of Church independence. "The Church of Christ," he said, "is not subject to a despotic government." Its pastors must be freely chosen by the church, rule by the will of Christ, and urge them to nothing not equally binding on themselves: for, if, when a pastor exhorts and warns them, he should "privately pursue a contrary course, he seals his own destruction!" Christianity, he insists, knows of no priesthood, but what is common to all believers. It knows of pastors, bishops, and elders; but "it is a misnomer to call them priests;" and pastors and peoples must beware, that, "if ever members are admitted on any principle short of faith in a living Redeemer, Ichabod will be written upon their doors." Therefore, remembering Malachi, they were often to ask themselves, "Will our conversation bear writing in a book?" Fuller's estimate of the moral status of Christian pastors was thus expressed: "You occupy stations of much greater importance than if each were a Minister of State." "It has always grated on my ears to hear such language as this: My church, my

deacons, &c., as if churches were made for them rather than they for churches. Do not emulate this empty swell! Think especially of Him who said, 'I have been among you as one that serveth.'" But these samples must suffice. There is not room to thread the gems of thought that might be picked out of Fuller's Defence of Missions, or of his writings on the principles of Protestant Dissent, on the influence of the conduct of religious people on the welfare of a country, on the false notion of morality being founded on utility, with other topics, too numerous for even mention.

More than enough has been stated to place Fuller in the front rank of Pioneers; for to clear the way for the main army was the business of his life. Simplicity, sincerity, and sagacity were written in his face. To inextinguishable ardour he united dauntless firmness; and the strength and soundness of his judgment were as marked as the force and originality of his genius. His reading was much rather than manifold, and the singleness of his eye corresponded to the unity of his designs. This, and vastly more, lies upon the surface of his recorded acts and the pages of his printed writings. Yet, in any attempt of one who never saw him—though he saw the father as reflected in son and grandson—it is safer to do it on the lines of good and great men who knew him intimately and admired him much. Cox describes Fuller as an oak of the forest, sturdy, unbending, athletic, both in body and in mind. His general aspect and manner were, if not forbidding, dominant rather than attractive. In perception clear, he was in conduct decided. Those overhanging brows seemed a repellent cliff; but, from underneath, as one may see in the engraved portrait by Bowyer, there gleamed the dewy rays of tenderness as freely as, on occasion, the dread glare of the lion. Though without a critical knowledge of the Greek Testament, which was beyond the curriculum of Soham Free-school, and having, as he said, no "turn" for languages, he rivals Hugh Miller himself in the application of his acute and discerning mind to the productions of the most erudite of ancient or of modern scholars. It was observed of him by the filial editor of his collected works, in proof of his aversion to self-display, that "he more freely availed himself of the use of critical comment in one page of his 'Letters of Agnostos'" (a Greek anagram, by the bye), "where he was concealed from public view, than in all the rest of his works united." Patient in deliberation, attentive to discussion, and slow in conclusion, his final judgment (in the view of his reverential observer, Dr. Cox) was almost certain to be right; and in that belief it was tenaciously held. Fuller had not the readiness, nor the audacity, of Hall; but, as he once said to that great converser, "Put it down on paper, and I will meet you." From the combined force and smoothness of his writing, one little conceives, however, of either his slowness or his solemnity in utterance. As an official watchman, he was never off his post, and could see further in the dark than ordinary helmsmen; and, although, from a habit that too easily beset him of morbid introspection, he was not always a cheerful believer, yet, in public matters, he could be as joyous under bright skies as he was fearless in the blackest storm.

The natural and settled bent of Fuller's mind was well illustrated in his proposal to a friend—perhaps James Hinton—who was showing him the "lions" of Oxford, that they should return to his host's house, and discuss "a question which had not yet been answered—What is Justification?" The whole character of the man cannot be better summed up than in the judgment, and nearly in the words, of Robert Hall, who sketched it with as much judicial faithfulness as graphic force. He spoke, at the grave, of Fuller's sagacity as penetrating to the depths; of his conceptive power as so strong and luminous that it made the dark and difficult plain and easy to common minds; of his discrimination as so intense that he could detect shades of difference to ordinary eyes the same, trace, as with a microscope, the exact boundaries of truth and error, and unmask hypocrisy under the most specious of disguises. His own integrity, meanwhile, was without flaw or fracture; his whole conduct neglectful of nothing but of self-interest; his range of thought, if in any case less than comprehensive, never unaccompanied by keen perception, and always followed by solid results—as, in fine, natively grand, if not habitually graceful. Fuller's only, or almost only, blemishes, as Hall at least regarded him, were that of attributing over much importance to speculative accuracy in sentiment, and that of proneness to infer character from creed.

THE LONDON MISSIONARY SOCIETY AND MADAGASCAR.—The *Athenaeum*, in a review of the Rev. James Sibree's work, "The Great African Island," remarks:—"The London Missionary Society appears to be exceptionally fortunate in its selection of the clerical and lay missionaries whom it despatches to remote regions, especially as regards their extra-professional undertakings. In acquiring and publishing accurate and solid information about hitherto unknown countries and the races inhabiting them, shrewd observers like William Ellis and Dr. Mullens do at least as much to extend trade and develop new fields for British commercial enterprise as more pretentious officials under the auspices of the Foreign Office. Compare, for instance, the information in the book before us and the volumes of the authors just named with the scanty reports of the Blue-books, although we have had a consul and a vice-consul resident in Madagascar, the former for eighteen years with a salary of £200 a year. Mr. Sibree is no exception to the rule and treads not unworthily in the footsteps of his predecessors. The history of contemporary church-life among the Malagasy is valuable as a practical lesson of the development of the primitive Christian Church, and Mr. Sibree has happily pointed out the parallelism. The Congregational system seems particularly adapted to the wants of such unsophisticated Christianity, and that it is well carried out is evidenced by inspection of the annual reports of the 'Isaw Enim Bolana,' the native Congregational Union, which are written, printed, and circulated entirely by unassisted native labour."

THE DISSENTING DEPUTIES.

THE annual meeting of the Dissenting Deputies was held last night at the Memorial Hall. The chair was taken by Mr. Henry Richard, M.P. There was a large attendance.

The SECRETARY (Mr. Shephard) read the annual report. After an allusion to the decease of Mr. George Hadfield and Mr. Remington Mills, and to their valuable labours in the cause of Nonconformity, the report referred to the Burials question and the passing of Mr. Marten's Bill last year. The committee considered the Act to be a complicated and, in some respects, an unworkable one. They felt at the time that its chief, if not its only, effect would be to create angry discussions in country parishes, where attempts might be made to put its provisions into force; and that view had since been confirmed by experience, for notwithstanding the issue by the Local Government Board of a circular recommending that the Act should be put in force in all cases where sanitary considerations or other circumstances might make it desirable, the committee were aware of but few cases in which the provisions of the Act had been adopted. The reasons were obvious; its provisions were incomplete and ambiguous; it imposed conditions unsuitable for the cemeteries to be formed under it, and it did not deal with the grievances from which Nonconformists suffered. The committee felt assured that when a satisfactory measure of burial reform was passed, it must include a reform of the law in reference to cemeteries as well as to churchyards. Having alluded to the steps taken by the committee with reference to the Akenham Burial Case, the report referred to the subject of Irish education. While expressing a hope that the Bill passed last Session for the establishment of a new University in Ireland would, without injuring or affecting religious liberty, help to forward the education of the people in Ireland, the committee urged the necessity of vigilantly watching the progress of events, with a view to opposing any attempt to use the powers given by the Act for the furtherance of denominational purposes. The report then referred to the Bill introduced for the payment of the expenses of the Charity Commissioners, to the question of the marriage laws, the approaching census, and the general election. With reference to the last-mentioned subject, it was stated that the committee, in conjunction with the Liberation Society, had, in accordance with a resolution passed at the conference held in December last, placed themselves in communication with the Liberal candidates for the metropolitan boroughs and the adjacent counties. They were happy to state that the result of such communication was satisfactory, it being found that almost the whole of the candidates were in sympathy with the views the deputies had so much at heart. The committee added that, in their opinion, the conduct of the present Government while it has been in office had been such as to lower the Christian tone of the country, and to weaken its power in the world as a moral and Christian nation. If this were so, it was the duty of all Christian Nonconformists to do their utmost to place the control of the public affairs of the country in the hands of other persons, and the committee had no hesitation in appealing to the deputies to assist in so doing. Whilst engaged in such an effort, it would be an additional stimulus to the deputies to remember that if they were successful the present Conservative Government would be replaced by a Liberal Administration, and that thus the objects which more particularly lay within the province of the deputies would, in all probability, be permanently and considerably advanced.

THE CHAIRMAN: Gentlemen,—The meeting that was held in this building rather more than two months ago, jointly convened by the Deputies and the Liberation Society, and which afforded us a pretty full opportunity of discussing the circumstances of the present political situation, renders it unnecessary that I should trespass upon your attention at any great length this evening. But in moving the adoption of the able and exhaustive report which is presented to us by our secretary, it is obvious to remark that that report presents sufficient evidence to show that the time is not come when the deputies can safely dissolve themselves. (Hear, hear.) This body was called into existence 137 years ago, to protect the civil rights of Protestant Dissenters. Unhappily, the necessity for its existence has not ceased, nor is it likely to cease so long as an Established Church is maintained in this land. (Hear, hear.) It cannot be too often repeated that we draw a broad distinction between the Church of England as a religious institution, to which we can and do cordially wish God-speed in regard to the spiritual work that it is doing, and the Church of England as an ecclesiastical establishment, influenced by those ambitions and intrigues which must necessarily move bodies that are aspiring to political and social ascendancy. In the latter character it is incumbent upon us still to be upon our guard against its designs and against its projects. I remember that our late lamented friend, Mr. Winterbotham, in a speech which he delivered in the House of Commons, made the remark that, "There is a spirit of watchful jealousy on the part of

Dissenters." This gave rise to a great deal of comment and complaint at the time, especially on the part of that particularly modest and charitable gentleman, Mr. Matthew Arnold. But why should any one who knows the history of this country for the last 200 or 250 years feel, or affect to feel, surprise or indignation at such a sentiment as this? Is it not true that it is only by a spirit of watchful jealousy that the Nonconformists have gained and defended the liberties which they now possess; and that along the whole line of their history continual efforts have been made by the dominant Church to withhold from them their rights of equality as citizens, or to snatch from them those rights after they have been hardly won? It is necessary, therefore, that we should still stand on the watch-tower. I must own that, for myself, this is not the rôle that I love to play. It is inexpressibly painful and irksome to me to be obliged to cherish a temper of suspicion, and to assume an attitude of jealous vigilance towards good men with whom I should infinitely prefer to deal on terms of brotherly confidence; and this is one reason why I long and labour for the pulling down of the "middle wall of partition" which has been erected by human policy to separate good men from each other by mutual irritation and distrust. In the meantime, how is it possible for us to avoid cherishing "watchful jealousy" when we find from experience that the more innocent-looking Bills introduced into Parliament—an Education Bill, a Valuation Bill, a Public Health Bill—(hear, hear)—may have lurking within its provisions intended to spring a mine upon us, in order to impede our rights, or to confer some unfair advantage upon the favoured and patronised sect? (Hear, hear.) We have an example of this in the Public Health (Interments) Bill, to which reference has been made. We have been for nearly twenty-five years trying to obtain the simple right of burying our dead in national churchyards, with such rites, or no rites, as are most in unison with our feelings. The justice of our claim has been acknowledged by large majorities in the House of Commons, and by a considerable majority in the House of Lords. Everything was in a fair way to a satisfactory solution, and the final disposal of a painful and irritating controversy, when there comes in a Bill with a misleading title, couched in language that wholly disguised its real object, which was smuggled without discussion through the House of Commons by a *coup de main*, over which a man may indulge, perhaps, in a chuckle, but which can hardly afford him solid satisfaction as a piece of grave and honourable legislation. (Hear, hear.) And in this case our regret is deepened by knowing that this is done by one who has sprung from ourselves—(hear, hear)—and who, though he might have left our ranks, might have been assumed to have some lingering sympathies for the people among whom he had been brought up. One satisfaction is this: that this miserable Act has proved practically a complete abortion; that in no case, so far as we know, has it been put in force, and the probability is that it will do nothing whatever but be productive of a plentiful crop of conflicts and dissensions and local embarrassments. One good effect that has already sprung from it is, that it has decided Mr. Morgan to enlarge the scope of his motion, and henceforth to include cemeteries as well as churchyards. (Applause.) You know that the decennial census is very near at hand; and that Mr. Selater-Booth obtained leave last Monday to bring in a Bill for the purpose. Though the Bill has not yet been delivered, rumour has been busy in whispering that it will contain a clause for the compulsory return of religious professions; that is to say, obliging every head of a family to state to what religious body the members of his household belong. I have reason to believe that this rumour is unfounded, and that the good sense of the Ministers will save them from plunging themselves in an *embroglio* out of which the Government of Lord Palmerston in 1861 was obliged at last to escape, though with much impaired strength and damaged reputation. But even if the Government do not put it into the Bill, it is pretty certain that there is a small body of ecclesiastical fanatics who will make an attempt to foist it into the measure merely to serve sectarian purposes; therefore we ought to be upon our guard, and perhaps it may not be altogether out of place if I make a few remarks upon the history of this question of the census. You remember that in the year 1851 for the first time there was a census, not of religious opinion, but of religious worship—the number of places of worship existing in England and Wales, the number of sittings there provided, and the number of attendants on a particular Sunday. This was not done at the instance, or with the connivance of the Nonconformists in any way; they knew nothing whatever of it until the census papers appeared, for the particular clause as to a census of religious worship was not in the Act of Parliament. As, however, the returns were made under the heading of the different denominations, of course they afforded an opportunity of comparing what each had done, including the Church of England. The result was so startling as to the number of chapels, and sittings, and attendants, as compared with the number of churches, and

sittings, and attendants, and especially as regards the prodigious increase of the former as compared with the latter from the beginning of the century, that it created a great panic among our friends in the Church of England. The revelation ought to have been salutary to them, and if they could have looked at it from the Christian's point of view, gratifying; but, unhappily, they chose to look upon it from the Churchman's point of view, and they were exceedingly angered. Their first attempt was to impugn the accuracy of the returns. The late Bishop Wilberforce especially, with all his great qualities, was singularly narrow in his ecclesiastical sympathies, and denied, with loud clamour and with passionate emphasis, the accuracy of the returns, but his attempts to substantiate this charge failed utterly, and almost ludicrously. He was able to produce no facts that could be submitted to a test to sustain the impeachment that he had made, and the tendency was rather to ratify and confirm the substantial accuracy of the returns; for it led, among other things, to a question being asked by Mr. Ashley Pellatt in the House of Commons of Lord Palmerston, who was at the time Home Secretary. This was the question: "Whether any recent inquiry had been made into the accuracy of the returns of the Registrar-General, and whether in consequence any doubt existed as to their fairness; also whether there was any reason for suspecting that the Dissenting returns had been exaggerated; or that the number of attendants at the Established Church on the Census Sunday had been made to appear comparatively below the truth." This was Lord Palmerston's reply—"I have made inquiries on the subject, and I entertain no doubt as to the accuracy of the returns with regard to all facts to which they refer. Of course I speak generally, because in returns collected from such a large number of places, and furnished by such a variety of persons, there may have been inaccuracies one way or the other which must, to a certain extent, affect the results. My belief is, however, that those inaccuracies would have no sensible effect upon the general result, from the facts stated in the returns. I repose sure confidence in the general accuracy of the returns, and in the diligence and care of those under whose arrangements they have been made, by whom, I believe, every means were taken to render their statements as accurate as possible." (Hear, hear.) Well, then came the Census of 1861, in respect to which serious misapprehensions prevail, for assertions are continually made by our Church friends that there was no Census then because the Nonconformists strenuously resisted and defeated it. But so far was this from being the case, that Mr. Edward Baines was prepared to move, and did move, that an inquiry be made, and returns be obtained from all places of worship, similar to those obtained in the Census of 1851. What they did oppose, and will resolutely oppose again, was a clause requiring every occupier of a dwelling-house to state the religious profession of every person in his house on the night of the Census. The reasons why we object to this are so obvious, that it is scarcely necessary to state them. First of all, we deny the right of the State to make this compulsory inquisition under penalties of law into the religious opinions of the people. (Hear, hear.) The State is travelling out of its legitimate province, and trespassing upon the sacred domain of conscience. I suppose everybody would laugh to scorn the idea of a census of political opinion; but to extort a confession of religious opinion is a still more offensive violation of the liberty of the subject. (Hear, hear.) In the second place, it would expose those who had to make the return to the greatest and, in some instances, the most ludicrous embarrassment. Who is, for instance, to say the religious opinion of a baby—(laughter)—or of children generally? And how can the head of a great establishment, or the landlord of a large hotel, that contains 300 or 400 beds on the night of the census, ascertain the religious opinion of every one of his inmates? (Hear, hear.) The returns for statistical purposes would be utterly worthless and misleading, if for no other reason, for this, that certainly there are tens of thousands of people in this country who would resent this inquisitorial prying into their religious views, and refuse at any cost to make the return. (Hear, hear.) Tens of thousands of others, who unhappily never frequent places of worship, in order to get rid of the inquiry in the easiest way, would record themselves as members of the Established Church, thereby swelling by fictitious returns the apparent numbers of that Church, and no doubt it was for the sake of securing a miserable triumph of this kind that those who were anxious for the census were pressing it upon the Government. If there is a genuine desire to ascertain the comparative strength of the different religious bodies, no fairer test can be conceived than the one that was taken in 1851, and I feel confident that the Nonconformists of England and Wales have no reason whatever to dread the issue of such an inquiry as that. (Hear, hear.) But such returns as these give rise to so much unprofitable wrangling and bad blood, that I for one am not very anxious to press even that mode of proceeding. With regard to the great question that lies behind

all these minor matters, the question of Disestablishment, I think it is of the utmost importance that we should at this time declare that we do not abate one jot in the earnestness of our convictions as to the soundness of our principles, or in the strength of our faith as to their ultimate triumph. So much has been said of late as to the necessity of keeping our views in abeyance, that I begin to fear lest we should be carrying this kind of political abnegation too far. (Hear, hear.) Let it be therefore distinctly understood that if, for reasons that may seem sufficient, we suspend the active demand for the immediate and practical recognition of our principles, that we do not in the slightest degree by that mean to say that we relinquish them, or intend to discontinue our efforts to give them practical effect in the future legislation of our country. (Hear, hear.) It certainly is not very reassuring to find that those who profess, though, no doubt, without any authority, to draw up the political programme of the Liberal party, entirely ignore the claims, and almost the political existence of the Nonconformists. The *Edinburgh Review* has undertaken to prepare a kind of *menu* for the coming Liberal banquet, but I must say if that be all, the party are to be put upon very short commons. But I am not very much disconcerted in finding the *Edinburgh Review* pooh-poohing the question of Disestablishment. I remember a good many things that have been pooh-poohed in the same quarter, and which have nevertheless worked their way into general acceptance and approval. It refers rather ominously to the conduct of the Whigs in 1803 towards the Radical members of their party: "They did not yield (it says) to the pressure of their Radical allies; on the contrary, the Radical party gradually melted away." But the reviewer forgets to remark that every one of the reforms which the Radicals then demanded, and for which they were snubbed by the old Whigs, and no doubt denounced by the *Edinburgh Review* as wild and impracticable, have since then become part of the legislation of this country. (Hear, hear.) The extension of the suffrage, vote by ballot, the Repeal of the Corn Laws, Colonial Self-Government, the Reform of the Irish Church, abolition of the taxes on knowledge—these were the points for which those Radical members contended, and in spite of the old Whigs and the *Edinburgh Review*, everyone of these has been triumphantly carried. (Applause.) And so with the question of Disestablishment. It is coming on with footsteps as firm and inevitable as those. In Scotland I believe it will come before very long, though for the moment it seems to be in a somewhat peculiar position in that country. Two parties are waiting for each other. The leaders say to the members of the Liberal party, "We are ready to march if you are prepared to follow." The members, or some of them, say, "We are ready to follow if you are prepared to march," so that they remind one rather of the old rhyme about Sir Richard Strahan and the Earl of Chatham:—

"The Earl of Chatham, his sword drawn,
Was waiting for Sir Richard Strahan;
Sir Richard, longing to be at 'em,
Was waiting for the Earl of Chatham."

(Applause.) I do not know how to get out of this except by the people of Scotland so speaking as to compel leaders and followers to march at a somewhat quicker pace. There may be reasons, and there are, I think, sufficient reasons, under present circumstances, why we should not insist upon making the adoption of our views a condition of supporting candidates for Parliament. (Hear, hear.) They are not conditions of party, but are connected with the highest interests of our country. We all believe that the present Government has not only mismanaged our finances, has not merely promoted a turbulent and warlike foreign policy, but has, by habitual disregard of the truth, been calculated to undermine the conscience and the morality of the people—(hear, hear)—and, therefore, at all hazards we must get rid of this Ministry. But in the meantime, even while we are doing that, we are not bound to be dumb in regard to the great principles we hold. No, in the midst of the conflict let us with firm hand hold up the banner of religious equality, and make it to be understood that, if for a time we suspend the enforcement of our views, we hold them as firmly as ever, and believe in their speedy and ultimate triumph. (Loud applause.)

MR. CARVELL WILLIAMS, in seconding the resolution, alluded to the fact that twelve times within twenty years a Nonconformist had won the Senior Wranglership at Cambridge. From that fact he drew two conclusions—first, that in past times Nonconformists suffered grievously in consequence of their exclusion from the national universities, and next, that such exclusion was a serious loss to the nation as well as to the Nonconformists themselves. A short time ago a deputation from the Social Science Association placed a petition in the hands of the Government. Among those who waited upon the President of the Local Government Board was Mr. F. S. Powell, a zealous Tory, and an equally zealous advocate of the Establishment. It was evident that the machinery of a non-political scientific body had been used to effect a purpose favourable to the

Established Church more than to the cause of statistical science. In 1867 Lord Robert Montague said that persons who went to no place of worship should be counted as Churchmen, and, in the beginning of the present month the *Guardian* approved of that view. Nonconformists were, therefore, entitled to regard with the utmost suspicion any such proposal as that which had recently been submitted to the Government. Last night Mr. Morley, at Union Chapel, said that if at the present time Nonconformists acted so as to embarrass political parties, they might depend upon it that they would retard, instead of advancing, the cause of Liberal principles in this country. He (Mr. Carvell Williams) did not know of a single constituency in England or Wales which at the present time was taking any action to embarrass the leaders of the Liberal party in consequence of what had been done by the advocates of liberation. In Scotland it might be different, because the leaders of the Liberal party had challenged the Liberals there. He hoped that they would all help in securing a great Liberal victory at the next general election, and in that case it would, to a great extent, be a victory for the principle of religious equality.

The resolution was unanimously agreed to. On the motion of Mr. FORSAITH, seconded by Mr. GARD, Messrs. Physick and Collins were appointed scrutineers for the election of the committee for the ensuing year.

Mr. S. WATSON proposed, and Mr. WHITLEY seconded, the appointment of Mr. Ives and Mr. Collins as auditors.

This resolution was also agreed to.

Mr. HENRY WRIGHT moved:—

That this meeting emphatically protests against the proposal that at the approaching decennial census an inquiry should be made into the religious profession of every inhabitant. The deputies consider that such an inquiry would be a direct infringement of the principle of religious liberty; in its result also it would be most misleading, it being well known that a large number of persons who have no religious belief, and in many cases attend no place of worship, would declare themselves to be members of the Church of England, while it is more than probable that if the proposal was adopted, a very large number of persons would conscientiously refuse to answer the inquiry.

In doing so, he said the present Government at present did not intend to carry out the suggestion which had been made to them for obtaining the statistics of the religious beliefs of the country; but a party in the Church were trying to force them to alter their intention. He therefore wished the meeting, by their emphatic approval of this resolution, to inform those who were moving in the matter that their perseverance in such a course would meet with determined opposition. He objected to it not only as a Protestant Dissenter, but as a man. He objected to his fellow-countrymen being placed in such a position that they would be compelled to do violence to their own feeling or to resist the action of the Government.

Mr. W. HAZELL seconded the motion.

A DEPUTY suggested that the latter part of the resolution, in which it was stated that persons who attended no places of worship "would declare themselves" to be members of the Church of England, should be more charitably expressed.

The CHAIRMAN said the resolution would be altered in accordance with the suggestion, and on this understanding it was agreed to.

Mr. WILLIAM EDWARDS moved:—

That the Deputies, having learned that the Bill of Mr. Blennerhassett for the amendment of the marriage laws will, amongst other things, provide that ministers of Nonconformist places of worship may officially register marriages solemnised by them, feel obliged to object to such a proposal as making Dissenting ministers officials of the State, and also because accuracy of registration can be best secured by maintaining the principles of existing law.

He said the present law simply acknowledged the civil act in connection with the marriage contract, and that was all which Nonconformists wished the State to acknowledge. They did not desire the State in any way to interfere with their religious ceremonies and observances. No doubt Roman Catholics would approve of the suggested alteration; they had no objection to their priests being considered State officials; they would be only too glad to be recognised as part of the State Church, and to be endowed and established; but Nonconformists must guard against any attempt to place one of their ministers in the position of a civil registrar.

Mr. PATTISON seconded the motion. He said: As politicians they wished to have a complete register of marriages; but as Nonconformists they considered that the work should be done entirely by Civil registrars.

Mr. HARRY stated that the Society of Friends, when performing the marriage ceremony, had no State registrar present.

Mr. SHOVELLER said the marriages at Nonconformist places of worship only averaged three per annum, and for the sake of such a small number it was not worth while for the ministers to become State registrars.

The resolution was agreed to.

Mr. JOHN GLOVER proposed:—

That this meeting heartily approves of the course which Mr. Osborne Morgan has adopted in enlarging the scope of his Resolution in reference to the Burial Laws, by making it relate as well to cemeteries as to churchyards,

They thank the hon. gentleman for his past persistent efforts to remove all invidious distinction on the occasion of the burial of the dead, and promise him their fullest support in the future.

In doing so, he said that the House of Commons had recognised by large majorities that the Dissenting objection to the existing laws was valid; but instead of proceeding to act as the votes of Parliament clearly indicated, it had not only done nothing to remove the grievances, but during the last Session permitted a measure to be passed which would allow the ratepayers to be taxed for cemeteries in which only members of the Church of England could be buried. That measure was passed through the House of Lords without alteration, on purpose to avoid any opportunity for its reconsideration in the House of Commons. Nonconformists, therefore, had no option but to read from a reluctant Legislature that which the reason of their complaint ought to have enforced long ago. The reasons generally advanced by their opponents were not the real reasons with which they had to deal. To a great extent the burial of the dead was a clerical monopoly. Formerly, the clergy had a monopoly of preaching, a monopoly of praying in public, a monopoly of holding religious meetings, a monopoly of baptising people, and a monopoly of marrying people. These monopolies had been abolished, and the monopoly of burial must follow the rest. (Applause.) Like most monopolies, there was a tax in it—a death tax, which was levied for the benefit of the clergy. It was by no means a small tax. A friend of his in the west of England had told him that the vicar of the town in which he resided received no less than £700 a year from the burial fees, and his belief was, that notwithstanding all that was said about consecrated ground, breach of trust, and deterioration of the spiritual character of the Church, the real foundation of the opposition was the tax which the clergy of the Church of England were at present able to levy on the bulk of the English people who had the misfortune to die.

Mr. HOLBORN seconded the motion, which was agreed to.

On the motion of Mr. ELLINGTON, seconded by Mr. RAINS, it was agreed:—

That this meeting, while concurring in the opinion that it is of paramount importance that at the approaching general election a Liberal majority should be returned, strongly urges that the questions which affect Nonconformists should not be ignored. The deputies specially feel that the Scotch Disestablishment Question is one which has now become of practical importance, and deem it to be the duty of all Nonconformists to do their utmost to secure the return of candidates who are prepared for immediate action.

A proposal by Mr. CHICK, recommending "that the committee be requested to consider the desirability of obtaining from the various Nonconformist congregations within the metropolitan area the names of members and seat-holders who are electors in the various constituencies," was opposed by Mr. Eastley, Mr. Pearce, and others, and was ultimately withdrawn.

The proceedings then terminated with a vote of thanks to the Chairman.

MR. R. W. DALE'S LECTURES AT UNION CHAPEL.

THE third of the series of lectures of the "Rise of Evangelical Nonconformity" was delivered by Mr. R. W. Dale, M.A., on Tuesday evening last, at Union Chapel, Islington. There was, as on the two former occasions, a large and highly-appreciative audience. At the time for the commencement of the proceedings, the Rev. Dr. Allon stated that Mr. Samuel Morley, who had been announced to take the chair, had been unavoidably detained by his duties in the House of Commons. Mr. Dale would, therefore, at once proceed with his lecture, and any remarks Mr. Morley wished to offer would be made at the end of the lecture. Mr. Dale had not proceeded far with his lecture when Mr. Morley appeared upon the platform, and took the chair amidst a hearty burst of applause. When Mr. Dale had concluded,

The CHAIRMAN said: Ladies and gentlemen,—I came here to listen and not to speak, but I cannot withhold the expression of my thankfulness to have heard the lecture which has just been delivered. Allow me just in a single word to account for my want of punctuality. A little before half-past six a division was called in the House of Commons in reference to a motion to put an end to what is considered, especially in a country like this, to be a great scandal—I mean the law, for such it is, which exempts a Member of Parliament from arrest for debt. Now, as I believe that Members of Parliament ought to be amenable to the same law as other honest men, or rather dishonest men—(applause)—I felt constrained to stay and record my vote in favour of the motion. It was lost by a narrow majority of eleven—so narrow as to ensure its being carried before very long, and so we shall get rid of what is felt to be a disreputable state of things. Now, I never listened to a lecture, which it has often been my privilege to do, on the life and doings of Nonconformists, especially of those "of whom" we are constantly being told that "the world

was not worthy," without calling to mind two lines which I, as a youth, heard many years ago repeated by Lord John Russell, in response to a complimentary reference to his own great ancestor. He said:—

"They who on glorious ancestry enlarge

Produce their debt instead of their discharge;" and he added, "All the more for my glorious ancestry do I feel bound to do the utmost in my power to secure an extension of liberty of conscience and universal freedom." Now I, dear friends, feel precisely the same with reference to our Nonconformists. It seems to me that not only the public, but we, as Nonconformists, should be informed thoroughly of the lives and doings of these great men. (Hear, hear.) It cannot fail to be stimulating to those who are in earnest for the good of the people. But we cannot live upon a past reputation. We have our work to do in the present day as they did nobly their work in their day; and while I hold that our Nonconformity is either an earnest religious principle or it is good for nothing, it has unquestionably its great political bearings also. I am anxious in a single word to refer to our duty in the present day. I have had occasion to read some reference to the fact that the Nonconformists form the backbone of the Liberal party in England. (Applause.) I hope you will not mistake me when I say that I feel I am a Englishman first and a Nonconformist afterwards. (Hear, hear.) I hope I never shall conceal my Nonconformity; but you may depend upon this—that in proportion to the wisdom with which Nonconformists will act in the coming conflict will depend greatly the effect upon what I would speak of as well worthy our regard in reference to this particular question—the establishment of British interests. If we put our Nonconformity forward in such a way as to embarrass the action of political parties, you may depend upon it we shall throw back, instead of advance, the cause of Liberal principles in this country. (Hear, hear.) No doubt there will be differences of opinion on this question; but I do not feel disposed to shrink from the responsibility of offering this testimony, because I do hold that there is at present a danger lest we might be putting too prominently principles which, however plausible, may be, in certain cases, out of place. Now, there have been events occurring lately which have caused a great deal of depression. I do not look at the disaster—for such it was—in Southwark, as tending in the least degree to depress us. (Hear, hear.) Our duty is to see that we have a clear programme before us, and then to close our ranks with vigour and earnestness. Believing, as I do, that in every part of England the great Nonconformist bodies are the active agents for true and right principle, I look with exceeding confidence to the result of the conflict, which cannot be now long delayed, and in connection with which I hope the Nonconformists of England will take their proper and most earnest share. (Applause.) I have been thankful to have the pleasure of meeting Mr. Dale on this occasion. It is not often I have that pleasure; but I thankfully testify to the invaluable service he has rendered in indoctrinating, not only the public, but the Nonconformist bodies with a proper estimate of the principles we profess. I believe the ultimate triumph of those principles to be identified with the highest and best interests of the country; but I close these few words with the suggestion that just in proportion as our churches manifest the power which is clearly within their reach, if they are true to the principles they profess, will depend the progress those principles will make amongst the religious bodies of the country. (Hear, hear.) I feel it a great honour and privilege to be here in conformity with the invitation of my friend, Dr. Allon, whom I also congratulate on the great success of this course of lectures. (Applause.)

The Rev. Dr. ALLON: I will just, as before, ask you in an informal manner to express your thanks to Mr. Morley for presiding. We shall, I am sure, all very gladly absolve him for not being present at the commencement of the lecture. We are all glad he has purged himself from suspicion of any interested motive in seeking a seat in the House of Commons. (Hear, hear.) We are always glad to see him here. His heart is always true, and he always stands in the fore-front of everything that affects our religious life and civil and religious liberty. (Applause.)

Mr. DALE: I want to say a few words before that is put. I wish to say how grateful I am to Mr. Morley for coming here to-night and doing us the honour of occupying the chair; but that might have been taken for granted. I wish especially to add my assurance—if it is worth anything—that I believe there is not the slightest reason for Mr. Morley to regard with apprehension the position which the most advanced Nonconformists in this country are likely to take at the next election. (Applause.) I have been reminding you to-night how the great gulf of fierce hostility between Catholic and Protestant vanished in the presence of a national foe. The difference between us and those Liberals who desire to support the Establishment are far less grave, and they must vanish in the presence of the great necessity of arresting a course of national crime.

(Loud and prolonged applause.) I am not at all depressed about Southwark. It is a disaster, perhaps it is a disgrace—(hear, hear)—but I am not going to interpret the drift of the current of public opinion in London by what happened over the water ten days ago. We all know that there were exceptional circumstances in connection with that contest which go very far to account for its issue. We must take care that such exceptional circumstances are not permitted to appear in other constituencies and in other parts of the country. (Applause.) Our one object, if we are Liberals—I didn't introduce politics, remember—(laughter)—it is not my way—(renewed laughter)—our one object, our one duty, if we are Liberals, is to secure the recognition of principles of righteousness in the conduct of our national policy. (Applause.) All other objects are inferior to that. (Hear, hear.) There are a great many constituencies that cannot secure representatives at the next election who are altogether after our heart. I often remember a story Dr. Allon told me once. When he was in the East one of his servants behaved very badly, and he spoke to the dragoman about it, and spoke strongly and earnestly. The dragoman listened and interceded. After all, perfect men are not very common; but the form the plea of the dragoman took was "angels is seldom." (Laughter.) Well, now, "angels is seldom" in the House of Commons—(laughter)—and "angels is seldom" amongst the candidates for popular constituencies. (Renewed laughter.) We must take the best we can get, resolving that we will stand by those who, in the main, stand by what we believe to be the cause of righteousness. Now, I believe my friend Mr. Morley would regard me as a fair representative of the most malignant type of Nonconformity and Radicalism—(laughter)—and when I utter the sentiments I have been uttering now, I am not only saying what I feel very strongly myself, but what I believe is felt as strongly by all those with whom I am intimately associated in political action. We have one piece of work to do from Cheviot Hills to Southampton Water; they will do it on the other side of the Cheviot Hills whatever we do here—(loud applause)—and that is to send back, if we can, to the increased House of Commons an effective and vigorous Liberal majority. (Loud and prolonged applause.)

The vote of thanks to Mr. Morley was then put to the meeting by Dr. ALLON, and carried by acclamation.

The CHAIRMAN: In thanking you in a single sentence I beg to assure my friend Mr. Dale that there is not an atom of difference between us on those great questions. He has his own strong, admirable method of putting points—I wish I could do it as well. I listen to him and read his utterances with unmixed sentiments of gratitude. I thank you heartily for your kind feelings expressed towards me for being present to-night.

The proceedings then terminated.

THE DISESTABLISHMENT MOVEMENT. MEETING AT MANCHESTER.

THE annual meeting of the Manchester and Salford Auxiliary of the Society for the Liberation of Religion from State Patronage and Control, was held in the Memorial Hall, Albert-square, on the 17th inst. The meeting was well attended, and the proceedings were, says the *Manchester Examiner*, of a most enthusiastic character. Mr. Alderman George Booth presided. Mr. J. Carvell Williams attended as representative of the London Executive Committee.

The CHAIRMAN, in his opening speech, said that the Burials Question had been settled in Ireland, and must be settled in England. The people must have access to their common burial ground without hindrance or interference. (Hear, hear.) They would rejoice to see the Disestablishment of the Scotch Presbyterian Church, believing that in Scotland, as well as in this country, the disestablishment of the State Church would be for the advantage of all. (Applause.)

Mr. J. F. ALEXANDER read the annual report, which stated that the Manchester and Salford Executive met the subscribers with satisfaction at the position which the movement for the abolition of State Churches occupies in the public mind, and with considerable hope as to the issue of events in the near future. On account of the excitement occasioned by the foreign policy of the Government, the executive had not sought many opportunities of addressing the public, but had given more attention to the distribution of literature, and other modes of working. Various local proceedings were described, and it was stated that 263,456 publications, including 1,800 placards, had been distributed. The report contained eulogistic personal references to the late Mr. Hadfield, to Mr. Hugh Mason, and Mr. Miall; as well as a friendly reference to the Bishop of Manchester, of whom it was said, "The influence of men like our worthy Bishop is ostensibly in favour of the Establishment, but we have good reasons for asserting that their excellencies bring out into stronger contrast the abuses and hopelessness of the system. Though the clergy see it not, the laity are being rapidly converted to our way

of thinking, that the Church must be free if she is to be pure, truthful, and efficient." (Loud cheers.)

Mr. HENRY LEE moved a resolution adopting the report, and electing the committees. He said that many of their lecturers received much more attention than they formerly did. They had less rowdiness to contend with—(hear, hear)—because men were becoming more enlightened. If they wanted to know what progress the society had made, they only needed to look back on the past twenty years. Twenty years ago Disestablishment looked a long way off. People used to deride the Liberationists, and make fun at their meetings. He could remember the time when half-a-dozen persons constituted the whole annual meeting of the society—(laughter); while now, he had no doubt, they could fill the Free-trade Hall. (Applause.) Twenty years ago the Establishment felt itself perfectly secure; but the time had come when Disestablishment had even got into the ranks of the advocates of the Church itself. (Hear, hear.) Those gentlemen had begun to distinguish that there was a very great difference between the Church of England as a religious organisation and the Church as an institution constituted by the State, and they had begun to see that there was something more noble in being a servant of Christ than in belonging to the civil service of the country. (Applause.) He remembered having been rebuked by gentlemen belonging to the Liberal party for introducing this question in political circles. But no such rebuke would follow that now, because they felt that the question lay at the basis of the prosperity and freedom and greatness of the country. (Hear, hear.) He had no doubt that the education which was now being extended on all hands would so enlighten the minds of the young who were growing up that they would think for themselves on this question; that they would not be led either by priest, or parson, or minister—(hear, hear)—but would themselves determine the course of action they should take with regard to the religious organisations with which they chose to connect themselves. (Applause.)

The Rev. ROBERT CRAIG, in seconding the resolution, referring to what some might think the slow progress of the movement, said that there were to be seen some words above the gridiron of the old Beefsteak Club of London, which, though suggestive of amusement, contained a lesson for them. They were, "If it were done, when it is done, then 't were well it were done quickly." (Laughter.) The Disestablishment of the Church could not be well done quickly, therefore they must work and wait, trying to increase the progress of thought and to educate the rising generation in the great principles of civil and religious liberty. Many a thing had been done quickly and not well done, and the Reformation was among them. He had a deep respect for the Church of Scotland, and that Church would continue to demand respect; but he advocated the policy of Disestablishment in the belief that that Church was able to hold its own even when disendowment came. It had never received very much from the State; certainly its ministers were not overpaid. It was not because this was the worst of the State Churches that they sought for its Disestablishment. In his opinion it was the best, the most democratic, the most in sympathy with the principle of liberty. (Hear, hear.) The Church, however, would not suffer, but would be a gainer by disestablishment.

Mr. CARVELL WILLIAMS, who was the next speaker, said that as we were nearing the end of another Parliament, it would be well to advert to the ecclesiastical legislation of the last six Sessions. There had not been much; for though the legislature professed to manage the affairs of the Established Churches, it interfered with them as little as it could help—a fact not much to be regretted, considering how it mismanaged, rather than managed. The ecclesiastical legislation of the present Government had been a conspicuous failure. (Hear, hear.) Lord Beaconsfield appeared to have set before him two great objects—first, to put down the Ritualists; and, second, to bolster up the Turks. (Laughter.) And he had failed in both. (Applause.) So far as his foreign policy was concerned, his lordship seemed to have been engaged in endeavouring to convert the fictions of his youth into the facts of his old age—(laughter)—but his attempt to put down the Ritualists had been determined by accident, rather than by any settled conviction. What had been the result of the Public Worship Regulation Act? It had certainly not put down Ritualism or the Ritualists. (Hear, hear.) On the contrary, the Ritualists were more numerous, bolder, and more defiant than ever they were before. (Hear, hear.) The operation of that measure had maddened them, and at the same time it had covered their opponents with ridicule and humiliation. (Hear, hear.) As he recalled the incidents in the Tooth and Mackonochie cases, he hardly knew whether to characterise them as tragical or farcical—perhaps it would be more correct if he were to say that they were a strange admixture of both. (Laughter.) We were accustomed to see Churchmen abuse one another, but since the passing of the Church Regulation Act, we had witnessed a new spectacle—an abuse of the judges. (Hear,

hear.) The offenders against the act were regarded as martyrs, and Lord Penzance was abused as though he were a criminal. (Hear, hear.) There had been a loss of time, of money, of temper, and of dignity, and he thought there had been a loss of authority, also. (Hear, hear.) The *Guardian*, one of the very few moderate journals connected with the Establishment, said that instead of the law having been made clearer by the Public Worship Regulation Act, and its application made cheaper, everything was more confused and more perplexing than it was before. But the operation of that Act had opened the eyes of not a few Churchmen to the fact that coercion was an unfit means for the maintenance of spiritual truth. (Hear, hear.) And so that journal admitted that the action of the law was not delicate enough to discriminate accurately in what related to spiritual life. He claimed the *Guardian* as a convert to their views; for that had been the doctrine they had so long advocated on the platforms of the Liberation Society. He claimed even a more illustrious convert—the Bishop of Oxford. His lordship said that a Christian society should settle its own disputes; for that was the Gospel method—(hear, hear)—and the Bishop added, "I find no passage of Scripture in which the wrangling of the law courts is recommended as a more excellent way." (Hear, hear.) And neither did they; and they found nothing in Scripture about Her Majesty being the head of the Church of England or of any Church—(loud cheers)—no reason why bishops should sit in the House of Lords, and occupy public palaces, and receive incomes of £15,000 or £10,000 a year drawn from public sources—(hear, hear)—and neither did they find in Scripture any authority for the maintenance of a Church by Acts of Parliament. (Hear, hear.) They were delighted that one bishop at least had appealed to the Scriptures on this matter. (Hear.) When the Government passed the Public Worship Regulation Act, they thought it would satisfy the strong public feeling which had become excited by the growth of what appeared to be Romanism, or semi-Romanism, in the Church of England. That excuse could not be used on their behalf in connection with another measure which they had brought in and passed, and the results of which they had had time to rue. Nobody in Scotland asked them to meddle with the question of Church patronage. Probably the bulk of the Scotch people desired that they should deal with their Church for another and a more drastic purpose. When the Bill was introduced Scotland looked askance at the "boon," and had very strong doubts whether it would be a blessing or a curse. Scotland was becoming alarmingly Liberal, and the Jingoism which we had to lament in the south scarcely found any counterpart in the north. (Cheers.) The backbone of Liberalism in Scotland was Nonconformity. It occurred to the Government that by so dealing with the law of patronage as they propose, they could remove the cause of the disruption in the Scotch Establishment, and thus win back the ministers of the Free Church. The speaker then described the utter failure of this policy, and the effect it had in stimulating the demand for Disestablishment in Scotland. He believed that, whatever might happen in England, Toryism would be almost swept out of Scotland, and that the majority of the Liberal candidates would be more or less pledged to the Disestablishment of the Scotch Church; so that, however little the Church of Scotland might have to thank the Government for its interference with patronage, the Liberation Society were debtors to the Government for having advanced its cause in Scotland by twenty years through the course it had pursued. Mr. Williams next referred to the subject of patronage in England, and criticised the feeble proposals of the Commissioners in regard to the traffic in livings, which, he said, would not be got rid of until Disestablishment took place. The Bill for creating new bishoprics and the Endowed Schools Act Amendment Bill were also dealt with. On the burials question, he said that the Government had had a great opportunity of putting an end to a grievance which had been a subject of agitation in this country for thirty or forty years past; but they have missed it, because they were afraid of the clergy, who had given them so much support at the last election, and on whose support they relied for the future. The conduct of the Government in regard to Mr. Marten's little measure, had covered them with discredit; although the cunning exhibited in the matter had outwitted itself; the Bill being of so stupid a character that its friends had discovered that it must be amended in order to effect its purpose. In the closing portion of his speech Mr. Williams described the vigorous character of the society's operations up to the time when questions of foreign policy began to divert attention from home questions. They had used their opportunity with a degree of energy on which they might now look back with the utmost satisfaction. The period which had elapsed since 1874 had been a grand sowing time in the history of this movement. There were tens of thousands of their countrymen, especially among the rural population and the working-classes, who for the first time in their lives had become familiar with this Disestablishment

question, and what it meant; and there were large numbers of members of the Church of England who were now convinced, or almost, that, instead of being their enemies, the Liberationists were among their truest friends, and there were not a few of them who were prepared to stand side by side with the Liberationists in the future. (Applause.) If any thought that Liberationists were sectarians, bent only on selfish objects, he pointed to their conduct during the last few months in their preparations for the next general election. If there were divisions, the Liberationists were not responsible for them; if there was defection, it was not to be found in their ranks. They were prepared to make sacrifices and to waive certain things for which otherwise they should have been prepared to press; but they intended to carry at the next election as many men pledged to Disestablishment as they possibly could, and where they could not do that as regarded the English Church they would press English members to support the Liberal leaders in their policy for the Disestablishment of the Scotch Church. (Applause.)

The resolution was unanimously passed.

The Rev. J. T. MARRIOTT moved:—

That this meeting is of opinion that while the friends of religious equality ought to regard the displacement of the present Government as an object of primary importance, and ought, therefore, to avoid any division of the ranks of the Liberal party, they are at the same time bound to secure, wherever practicable, the return of candidates favourable to a policy of Disestablishment, and especially of those candidates who are prepared to support the early abolition of the Scotch Establishment.

It was necessary that they should do their utmost to place their principles distinctly before the candidates, who would appeal to the constituencies. (Hear, hear.) He earnestly impressed upon all Nonconformists to speak out emphatically, and make the matter clear to the candidates who would shortly come before them. (Cheers.)

The Rev. C. H. COLLYNS, of Wirksworth, a clergyman of the Church of England, was heartily cheered on rising to second the resolution, and delivered an able and vigorous address. Not unacquainted with the past and later history of our country, or with the annals of the Church of England, he held that no brighter hour in the future would strike for the political and social welfare of this country, for the benefit of religion, and for the happiness of the Church of England herself, than the hour which should announce to us the time of the enfranchisement of the Church within the whole realm of England. (Cheers.) He should like to see the question settled on this ground—that, whereas, at Tory banquets, "Church and State" were toasted because the union, it was said, made, not the Church political, but the State religious. Their reading of history was that the union did make the Church essentially political, and did not make the State religious. (Cheers.) The times when the Church had shown the least life, the least spiritual quickening, the least healthy throbbing of her pulse, had been the times when the bond betwixt her and the State had been the fastest. (Hear, hear.) Some persons might say that in those later days there had been a great awakening of spiritual life and energy in the body of the Church of England. That was quite true; but he maintained that this bore witness to the truth and the solid nature of Liberation teaching; for precisely in proportion as the Church had shaken off the shackles and had ceased to lean upon the arm of the State, so she had developed new power. (Cheers.) Her new churches, restorations, missionary societies, her multiplied and freer services, her more earnest and more familiar work among the poor—all these changes had come wholly and entirely from the voluntary efforts of her own children. (Cheers.) It seemed as if God were saying to her, "See what great things you can do when you break away from the trammels of the State, and rival with a holy rivalry the zeal of your sisters, the free Churches of the land; look and see, for spiritual freedom is worth more, a thousand times more, than anything that the State has ever given, or can ever give, to you. (Renewed cheers.) The clergy as a body had allied themselves to the political party which had opposed all progress. (Hear, hear.) When the Test and Corporation Acts were repealed, and the Catholic Emancipation Bill was passed, the civil rights were conferred upon Nonconformists, the clergy of the Church of England rushed in hundreds to Oxford to oust Sir Robert Peel from the representation of that ancient University, as they had since turned out its noblest living son, William Ewart Gladstone. (Loud applause.) The enfranchisement of the people by the first Reform Bill, the cheapening of the people's bread, the taking off the shackles from our commerce—all those beneficial changes were opposed by the Church clergy. (Hear, hear.) To this very hour they were opposed to Nonconformists being permitted to lay the bodies of their deceased friends in our ancient parish churchyards, except on insulting conditions; and while nearly all Nonconformist ministers joined their voices against the recent bloodshed and wrong, but one bishop of the Church of England went up to London, and he not to vote against, but in favour of a shameful and sinful war. (Shame.) The connection

of the Church with the State had brought pride, luxury, and avarice into the Church, and it had sown the seeds of discord and envy between Christian men and women. (Hear, hear.) He prayed that those evils might be removed by the suffrages of the people, and that the message of God might be committed untrammelled and unshackled to the free energies of a free ministry, acting upon the consciences of a free people. (Applause.)

Rev. Principal PARKER thought it behoved them all to subordinate all things else in so far as their conscience would allow them, that they might unite in the one great work of displacing the Government. (Cheers.) He did not know a greater calamity that could befall this country than that the Tory Government should get a fresh lease of power. (Cheers.)

The resolution was then put to the meeting and carried unanimously, and, Alderman McKerron having taken the chair, the Rev. J. MEDICRAFT moved a vote of thanks to Alderman Booth for presiding.

The Rev. J. W. KIDDLE seconded the resolution, which was cordially passed; and the proceedings closed.

On the following morning the Local Executive Committee and some other friends met Mr. Carvell Williams at breakfast at the Reform Club. Dr. Alexander Thomson presided, and was supported by Mr. Alderman J. B. McKerron, Mr. Alderman Joseph Thompson, and Mr. Alderman George Booth; the Rev. J. M'Fadyen, M.A.; the Rev. Joseph Freeston, Mr. A. E. Reynier, Mr. Councillor A. Altham, Mr. Thomas Hall, Mr. R. Affleck, and other gentlemen. Mr. Williams gave much interesting information as to the determination in Scotland to get rid of the present Establishment there; the abolition of University Tests, and the coming election. He referred to the suggested census of religious profession, and the opinion was strongly expressed that a census of religious profession was no more to be tolerated than an inquiry into the political sentiments of the people.

Mr. Williams was warmly thanked for his able speech of the night before, and for the valuable information he had given that morning.

SHELLEY.—REV. C. WILLIAMS IN YORKSHIRE.—On Monday evening of last week, the Rev. Charles Williams gave an address in the Assembly Rooms, Mr. Alderman Woodhead, of Huddersfield, in the chair. Mr. Williams dealt with the Church property question, and gave some curious particulars relating to the maladministration of the property. A vote of thanks to Mr. Williams, moved by the Rev. R. Pool, and seconded by the Rev. Mr. Wilson, of Clayton West, was carried amid hearty cheering. A similar vote to the chairman, proposed by Mr. Williams, and seconded by Mr. John Andrews, of Leeds, having been passed, the most successful Liberation meeting ever held in Shelley was brought to a close. There was a very large attendance.

BRIGHTON.—Mr. Williams lectured for the Liberal Registration Association in the Town Hall here on Tuesday, the 17th, Mr. Algernon Firth, who expressed the hope that the question would soon be ripe for action, in the chair. The *Brighton Gazette* devotes nearly three columns to the lecture, which, as at Shelley, was on Church property. Mr. Theodore Ormerod, proposing a vote of thanks, said that notwithstanding the many able and thoughtful lectures they had had in that room, they would agree with him that there had been no lecture so telling and forcible as that they had heard that evening. The vote was seconded by Mr. Hanson Ormerod, senr. The lecturer, in replying, thanked the audience for the vote, and then proposed a similar vote to the chairman, which was seconded by Mr. John Crossley. The meeting then terminated. There was an excellent attendance.

OTHER LECTURES.

We have reports of lectures delivered at Manchester by the Rev. James Browne, of Bradford, to a large audience in the New Islington Public Hall. There was great uproar, in which Mr. Byron Reed and the Rev. J. R. O. West made themselves very conspicuous. The Rev. W. Henton has lectured at Milsbridge, W. G. Hastings at Lye, W. Lummis at Louth, the Rev. E. Morris at Talybont, the Rev. E. Kipwood at Hinckley and Enderby.

THE Irish branch of the Evangelical Alliance has suggested Wednesday, March 17th, as a day of special and united prayer for Ireland.

We regret to hear of the death of Mr. John Reynolds, the indefatigable secretary of the Leeds Nonconformist Union, which took place on the 13th inst. It is feared that his health has suffered from the demands made upon it by his enthusiasm in the interests of Liberal and Nonconformist principles.

THE army estimates for the year have been issued. The total amounts to £15,541,300, being a decrease of £104,400 compared with the estimate for last year. For provisions, forage, transports, &c., there is a decrease of over £200,000, and a decrease of £145,000 for the manufacture of warlike stores. Many other classes require increased expenditure.

CLAPTON PARK CHURCH.

CLAPTON-PARK CHURCH, of which the Rev. S. Hebditch is pastor, dates from the year 1804, the congregation having met prior to the commencement of the present edifice in the Old Gravel-pit Chapel, Hackney. The "Clapton-park Chapel Manual" for 1880, mentions that the number at present on the church roll is 749. Mr. Hebditch, in his annual "Pastor's Address," remarks:—"If there ever was a time when a Christian Church should show itself to be 'alive unto God,' it is now. The voices that call us to be and to do our best, are so numerous and urgent, that I cannot even name them. Let our Church remember that it is one of a large sisterhood of Free Evangelical Churches, which are, on some vital questions, the light of the nation and the palladium of many of its dearest treasures. How, but by the influence of the Free Churches, can the perils that threaten the country be averted. It is theirs to witness against the priestism, which is not, indeed, carrying England to Rome, but bringing Rome to England. It is theirs to show the Life in Christ, which the negations of scepticism and so-called 'free thought,' can neither produce nor gainsay. It is theirs to show that Church life can thrive and conquer better without royal patronage and State endowment, without a priestly order and sacramental grace, than with them. It is theirs to leaven society with the true notion of respectful equality and sympathetic brotherhood. It is theirs to elevate political functions into religious duties; and, by working against drunkenness, vice, fraud, shams and hypocrisies of every kind, and all the works of the devil, in the spirit and manner of Christ, to show that He is still in this sinful and sorrowful world, and still its Saviour. Let us try to raise our Church to the power and dignity of such a life." The geographical area from which the congregation is drawn has been, we learn, divided into five districts, each district being placed under the care of two deacons. The intention of this division of labour is that those will be visited who desire or need visitation; that cases of sickness, trouble, or other special need will be brought more regularly and certainly under the pastor's notice; that inquirers will be cared for, workers discovered, and generally a freer and more complete communication be maintained between the members and officers of the church, and its fellowships be strengthened; and that the claims of the neighbourhood on the church will be better known and responded to, and that many neglecters or lax attendants be thus brought to regular attendance upon the means of grace.

The total amount of contributions and collections for the local and other organisations connected with the church amounted last year to £2,740, which included donations of £396 to the London Missionary Society; £138 to the City Mission and Christian Instruction Society; £104 to the Congregational Fund Board; £75 for British Missions; £52 for the Hospitals, &c.

At the annual meeting of the church and congregation, held on Thursday last, the Rev. S. Hebditch presiding, it was mentioned that the total cost of the building, exclusive of the organ, was £21,294. Of this sum there still remained due, in 1878, £2,300. Mr. Underhill said that on Jan. 1, this year, the amount of the debt had been reduced to £500, and it was determined that an effort should be made to clear it; towards this purpose they had already received £125. Several friends connected with the different organisations delivered addresses during the evening.—Mr. Young, alluding to the attendance, said it was a gratifying circumstance that the chapel was filled every Lord's-day; if there were sixty or seventy additional sittings, occupants could be at once found for them.—Mr. Lovegrove, as treasurer of the Benevolent Society, stated that the visits to the sick were found to be spiritually profitable, not only to the visited, but also to the visitors.—Mr. Hainsworth said he believed it was originally intended not to have an organ, but the elder members had kindly given way to the wishes of the younger brethren, and an organ had been introduced. He thought the congregation had made great improvement in chanting, and that Mr. Curwen was entitled to thanks for the very great trouble he had taken in getting up the little chant-book now in use. He proposed appealing by circular to the members of the congregation to form themselves into a musical society, and announced that the choir, which now consists of thirty voices, would in future occupy a position right and left of the pulpit.—Professor Christie, referring to the traditions handed down to them from the Old Gravel Pit Chapel, said spirituality of worship was their first idea, and also the reason of their separation from the Established Church; they firmly clung to the Bible, and felt that there must be freedom of thought. With all the advantages of the present day it was the duty of the present generation to unite the thorough heartiness and zeal with which their fathers worshipped.—Mr. W. Hainsworth, jun., said the number of scholars in attendance at the Sunday-school in the morning was about 40; in the afternoon it was more like 340. He feared the parents had much to do with the paucity of attendance in the morning, through not having breakfast sufficiently

early. A new feature had been recently introduced in the school—the circulation of various magazines. A teacher had undertaken the duties of literary manager, and he delivered to the teachers of the various classes the magazines which had been ordered by the children. The sale in January was 89 magazines; in February they sold 234, including 70 at 6d. The children had annually in February examinations in Scripture. He hoped, when the debt was cleared off, the congregation would give their attention to an enlargement of the school buildings.—Mr. Hodges mentioned that the object of the Home Missionary Society was to provide clothing for the families of poor ministers.—Mr. Hebditch announced that the ladies' committee of the female branch of the London Missionary Society had organised a little band of collectors, who would gather shilling contributions.—Mr. Muir alluded to the satisfactory progress of the work of tract distribution, &c., carried on in connection with the mission. An extension of their operations was contemplated among the new houses rising on the Clapton Park estate near the river Lea.—Mr. Hopwood referred to the work of the Young Men's Society.—Mr. Martin Vinay mentioned that need having been found to exist of good cooked food for invalids, the "Invalids' Kitchen" had been established. Tickets were distributed to invalids, and on certain days, in return for a ticket and one penny, half a pound of good cooked food was given. Importance was attached to the work which was done, in providing young men and women innocent amusement on week days; they had been privileged to see eleven of the young men and women become members of churches, and some of the senior scholars had taken the place of the teachers.—Mr. Wollacott found gratification in the thought that notwithstanding the general financial depression of the past year, the amount sent to the London Missionary Society was the largest ever contributed from that church. He was glad to find there was a growing opinion in favour of the repetition of the Lord's Prayer by the congregation; for his own part he should be glad to see the service more liturgical, so as to give every one an opportunity of audibly joining in the supplications.—The Rev. S. Hebditch, in proposing a vote of thanks to the ladies who had provided the tea, and to other workers, advised young men to read the reviews, especially the *British Quarterly*, the *Congregationalist*, and the *Evangelical Magazine*.—Mr. Carter read a list of subscriptions, and announced that the debt had been entirely cleared; a result for which the Rev. S. Hebditch expressed hearty acknowledgments.—The Doxology was then sung, Mr. Scrutton offered prayer, and Mr. Hebditch closed the meeting with a benediction.

TITHES & AGRICULTURAL DISTRESS.

An important meeting of farmers was held at Sudbury, on Thursday last, to consider the question of tithes in relation to the present condition of agriculture. The meeting was held at five o'clock in the afternoon in the Town Hall, which was crowded with an audience composed exclusively of tenant farmers. J. Grover, Esq., Mayor of Sudbury, presided. Mr. J. Fisher, of the Liberation Society, attended at the request of the promoters of the meeting, and gave a lengthy address on tithes, treating the subject from an agricultural point of view. Mr. Fisher insisted on the moral competency of Parliament to deal with tithes in the interests of the nation generally. He traced the history of tithes, and showed how the Legislature had dealt with the subject from time to time. He contended that justice to the farming interests of the country demanded that the tithes should be diverted from their present use and employed in easement of local burdens. This would be to devote the tithes to purposes for which, in part, there were originally imposed. He urged upon the farmers the necessity for their organising on behalf of their own interests. Unless they knocked loudly and persistently at the doors of St. Stephen's, their case would never receive the attention it deserved. Mr. Fisher's remarks were well received throughout, and on resuming his seat he was much applauded. Mr. J. S. Gardiner moved a resolution in harmony with the address which had been delivered, and he supported it in an earnest and practical speech. He thought the farmers had been quiet too long, and they must now look after themselves. The resolution was seconded, and after a discussion, it was carried unanimously. The Mayor was thanked for presiding, and a very satisfactory meeting was brought to a close.

The Middlesex magistrates are at last to be asked to take action in the matter of dangerous exhibitions. At this meeting, the Hon. E. C. Curzon is to move—"That the Court disapproves of exhibitions dangerous to life or limb being given at places of public entertainment licensed by the Justices." To this the following rider will be moved—"That the manager of the Royal Aquarium be informed that performances similar to those given at that establishment by Zæo and Zazel will undoubtedly cause the licence of the Aquarium to be forfeited at the next licensing day."

EPITOME OF NEWS.

DOMESTIC.

THE Queen held a drawing-room on Friday afternoon at Buckingham Palace. The members of the Royal Family present were the Prince and Princess of Wales, Princess Beatrice, the Duke of Edinburgh, the Duke and Duchess of Connaught, Prince Leopold, the Duke of Cambridge, Princess Frederica of Hanover, the Prince of Leiningen, and the Duke of Teck. The presentations were about 130 in number. On Saturday Her Majesty returned to Windsor.

Her Majesty will hold a Privy Council today, a levee at Buckingham Palace on the 10th March next, and on the 12th March a Palace drawing-room will be held.

A Cabinet Council was held on Saturday, at which all the Ministers were present, with the exception of the Marquis of Salisbury, whose health is, however, gradually improving.

The division on the resolution of the Chancellor of the Exchequer on the breach of privilege committed by Mr. Plimsoll was taken on strict party grounds, no Conservative voting with the Opposition, and no Liberal going into the lobby with the Government and its supporters. The party whips were the tellers in each case. Mr. Plimsoll did not vote either in this division or in that upon the previous question.

It is said that the Prince of Wales, the Duke of Connaught, and the Duke of Cambridge are firmly determined to have a thorough investigation made into the charges brought by Dr. Russell against certain British detachments serving in South Africa.

Lord Hartington, replying to a memorial of temperance electors of North East Lancashire, says that he has never been opposed in principle to the policy of conferring upon the ratepayers some control over the issue and regulation of the licences in their own districts. They should possess greater power of protecting themselves from the evils arising from the excessive number of licensed houses.

It is reported that several farmers on Salisbury Plain have lost nearly all their sheep by disease.

Last Saturday afternoon a meeting was held at the Westminster Palace Hotel, under the auspices of the Westminster Liberal Union to consider and adopt measures to support Mr. Plimsoll's Merchant Shipping (Grain Cargoes) Bill. Representatives of various political organisations were present. Major Wm. Lyon took the chair, and briefly explained that the object of the meeting was to support Mr. Plimsoll in his laudable endeavour to have a most just measure in the interest of human life passed through Parliament. After some discussion the Hon. Agar-Ellis moved, and Mr. W. McKenzie seconded the following resolution:—"That this meeting is of opinion that Mr. Plimsoll's Merchant Shipping (Grain Cargoes) Bill now before Parliament is a measure calculated to effect a considerable saving of life and property now lost at sea by shipwrecks and otherwise, through the improper shipment of grain cargoes in bulk; and we believe that the shipment of loose grain cargoes in bulk conduces to the immense loss of life at sea which now occurs, and might be considerably lessened by the shipment of grain in sacks." This was unanimously carried, and a copy of the resolution was ordered to be transmitted to Mr. Plimsoll.

Sir David Salomons (the *Morning Post* says) has sent in his resignation to the Reform and City Liberal Clubs, as he has changed his political views, and intends supporting the Conservative party in future.

A Bill has been published with the object of granting additional facilities for the transmission of small sums of money through the Post-office. The Bill empowers the Postmaster General to authorise his officers to issue money orders for amounts not exceeding twenty shillings at a charge of twopenny, but the holder of such order shall not be entitled to demand payment of it after the expiration of twelve months from the last day of the month in which it is issued, and no interest shall be payable in respect of any such order.

The London School Board, at their weekly meeting on Wednesday, were occupied chiefly by a discussion in reference to the contents of the Budget presented some weeks ago. The debate was adjourned. It was decided to petition Parliament on the subject of the parochial charities of the City of London, and the charity known as "The Royal Hospital of St. Katharine, near the Tower."

At a meeting of farmers, held at Sudbury, Suffolk, on Thursday, a resolution was adopted to the effect that the subject of tithes demands the serious attention of Parliament, with a view to fixing the charge at a sum more in accordance with the actual value of agricultural produce, and also with a view to a more equitable employment of the funds raised for national and local purposes.

It is stated that Herr Krupp's successful estimate for the steel girders of the proposed Forth Bridge is £30,000 below that of the lowest English competing firm.

The death is reported of a millionaire—Mr. John Michael Williams, of Carhayes Castle and Pengreep, Cornwall, who died yesterday at the age of 66. The wealth of the deceased gentleman has been estimated at from three

to four millions sterling. It is said that none of the property is entailed.

The average price of corn last week was 43s. 1d., or just the same as it was during the corresponding week of 1876. During the corresponding week last year it sank as low as 37s. 7d., per quarter.

Mr. James Russell Lowell, American Minister to this country, cannot, it is announced, come to his post at present on account of the illness of his wife. He has not left Madrid yet.

The Emigration returns for 1879, show that during the year 164,274 left the United Kingdom for places out of Europe. Of the total number 104,275 were English, 41,296 Irish, and 18,703 Scotch; 91,806 went to the United States, 40,959 to Australia, and 17,952 to British North America.

The *Buckinghamshire Advertiser* reports an innovation in regard to the burial of a man named Busby at the parish churchyard, Hayes, West Middlesex, on Sunday, the 15th inst. The funeral party waited some time in the churchyard for the clergyman who is acting as *locum tenens* for the vicar, the Rev. J. Godding, and on his arrival they entered the church with the body. On the conclusion of that portion of the service usually conducted in the church, the rev. gentleman sent a messenger to the sexton with orders to bring some mould from the grave which had been prepared for the reception of the body, and he then finished the service without leaving the church.

At the Warwick Assizes, on Thursday, before Justice Fitzjames, Stephen Augustus Frederick Fowke, who resides in Leicestershire, sued Mrs. Charlotte Hornby, Linden House, Leatherhead, and Hyde-park-terrace, London, to recover £5,000 damages for alleged breach of promise of marriage. Plaintiff is brother of Sir Frederick Fowke, the head of an old Leicestershire family, and defendant is a widow with nearly £5,000 a year. The parties had been acquainted eight years, and there was a voluminous correspondence, but wholly destitute of romance—accounted for, Mr. Buzzard affirmed, by both parties being nearly 60. Some expressions in the correspondence were relied upon as corroborating plaintiff's evidence, that there was a tacit engagement to marry, though not actually expressed in words. Plaintiff admitted having received £300 in different gifts from defendant, and also acknowledged threatening defendant with actions at Waterloo Station unless she gave him £1,000. Mr. Mellor, for defendant, characterised it as an outrage, and stigmatised plaintiff's conduct as discreditable. The jury, after his lordship had summed up, returned a verdict for the defendant.

News of the Churches.

CONGREGATIONAL.

—The Rev. H. Ashbery, formerly of Cirencester, has accepted the pastorate of the church at Nailsea, near Bristol.

—A Gothic church, capable of accommodating 300 persons, is about to be erected for the newly-formed church at Maryborough, Queensland.

—The Priory-street, Carmarthen, Infant Church now reckons 172 church members. The collections during the past year amounted to £200.

—The Rev. James Munro, late of the Evangelical Union Church, Muirkirk, has accepted a call to the pastorate of the Congregational church at Limerick.

—The Rev. G. D. Bird has resigned the pastorate of the church at Frampton Cotterell, having accepted the ministerial charge of the church at Chalford-on-the-Hill, Stroud.

—A special mission has just been held in connection with the church at Langford, Oxon, conducted by the Rev. E. Bird, of Wheatley, and the Rev. C. Wright, the pastor.

—The Rev. Dr. McAulane, of Finsbury Chapel, has accepted the pastorate of Victoria-park Church, and purposes commencing his ministry there on the third Sunday in March.

—The Rev. W. Faith, at the annual meeting of the church at Water-lane, Bicester, was presented with an address testifying to the appreciation of his services during the past five years.

—The Rev. Dr. Sexton delivered a lecture on the 20th inst. to the students of the Bristol Institute on "The Theistic Conception of the Universe." A hearty vote of thanks was presented to the lecturer.

—Mr. J. B. Crook was presented, on the 20th inst., by the Rev. J. Lambert, in the name of the congregation, with a gold watch, in recognition of his services as organist at Lancaster-road Church, Preston.

—The Rev. J. Mountain has just concluded a week's special services in Adelphi Chapel, Hackney-road, London. The meetings were large, and free from excitement. Many have professed a change of heart.

—On the occasion of their departure for Crews Morchard, Mr. J. A. Brown, evangelist, and Mrs. Brown, were presented with tokens of regard from the congregation assembling at West-hill Chapel, Ottery.

—The Rev. C. E. Richards, on returning from his wedding tour, was presented with a walnut-wood library table, cabinet, and chair, from the members of the church and congregation of Providence Chapel, Uxbridge.

—The Merchants' Lecture will be delivered on Tuesday next, at the Weigh-House Chapel, by the Rev. Dr. Kennedy. Subject—"The Sunday Society: How its Projects Concern the Citizen and the Christian."

—In connection with the church at Portland (Rev. W. R. Waugh, pastor), new school and class rooms were built in 1874 at a cost of over £500. On the 19th inst., as the result of a special centenary effort, a clearance was made of the remaining debt.

— Dr. J. E. Taylor, the talented curator of the Ipswich Museum, delivered a very interesting lecture in the schoolroom of Crown-street Church, Ipswich, on "An Hour by the Sea-shore," passing in review, in a very admirable style, the animal life at the seaside.

— The Rev. Alfred Eason, of Whittleson, writes to say that the term "lay pastor" affixed to his name in the Cambridge list of the Congregational Year-Book is an error, having by some accident been transposed from the succeeding name—that of E. Smith, Whittlesford.

— Mr. Roe, superintendent of the three affiliated Sunday-schools connected with the church at Halesworth, was, on the 19th inst., presented with an illuminated album, containing portraits of the teachers, together with other tokens of regard; Mrs. Roe was presented with an inkstand of olive wood.

— The annual meeting of the parents of children attending the Sunday-schools connected with Robert-street Chapel, Grosvenor-square, was held on Tuesday evening, the pastor (Rev. C. N. Barham) presiding. Addresses were given at the close of the tea by Messrs. J. Allen, F. Allen, F. Orchard, — Rider, and J. Copeland.

— The Rev. Thomas Cole, late of Carmarthen College, was ordained on the 17th inst. as pastor of the church at Garston. Professor Morgan gave the charge to the pastor. Revs. W. Davies, S. Pearson, and J. Wishart took part in the services. On Sunday last, the Rev. Caleb Gwion preached to the church and congregation.

— At East-hill Chapel, Wandsworth, where the pastorate has been vacant ever since the removal of the Rev. D. Bloomfield James to Swansea in 1878, a letter was read last Sabbath from the Rev. John Park, of Stroud, Gloucestershire, intimating his acceptance of an invitation which had been forwarded to him from the church at Wandsworth.

— The schoolroom of the church at Ilkeston has been enlarged and new classrooms have been built, at a cost of £250. The opening service took place on the 19th inst., when the Rev. J. Baldwin Brown preached; the collection amounted to £60 2s. 10d. As the result of a New Year's tree and bazaar the net sum of £38 5s. was obtained on the 27th ult. for the organ fund.

— The Rev. Ph. Colborne, of Norwich, has conducted, with his brother, Dr. Colborne, a series of Special Mission Services at the Gosport Congregational Church. Three services, viz., a mid-day prayer meeting, afternoon Bible readings, and evening meeting, were held each day of the past week, and were attended by large and interested audiences.

— The Rev. R. Berry, of Luton, has accepted the pastorate of Islington Chapel, the responsibility of supplying the pulpit of which has been for some time past undertaken by the committee of the London Congregational Union. Mr. Berry (who was for some years pastor of the church at York-road, Lambeth) intends to resume his ministerial duties in London on the first Sunday in March.

— The members of the Young Women's Bible-class connected with Nicholas Chapel, Ipswich, have recently presented, at a tea-meeting, their teacher, the wife of their pastor, the Rev. T. W. Toser, with a very handsome silver-plated fish knife and fork in recognition of her devotion to their spiritual welfare, and of her sympathy with them in their anxieties and troubles.

— The annual meeting of the church at Havant was held on the 17th inst. Encouraging statements were made of the work of the past year, and it was announced that the proceeds of the meeting would clear off the debt upon the renovated schoolroom. The meeting was addressed by the Revs. H. E. Arkell, W. Tidd Matson, S. Spurgeon, W. Meadows (pastor), and other friends.

— At the sixth anniversary of the Independent church at Albany, New South Wales (Rev. J. Masters, pastor), the Rev. Thomas Angwin, Wesleyan minister, conducted service in the morning, and the Rev. J. Henry, Presbyterian minister, in the evening. The use of the Church of England school-room was given by the vicar and the church-wardens for an entertainment in connection with the anniversary.

— The twenty-third anniversary of the opening of Tabernacle Congregational Church, Aberdare, took place on Sunday, Feb. 22, when the Rev. J. Farr (pastor) preached morning and evening, and the Rev. T. Stephenson (Wesleyan) in the afternoon. The congregations were unusually large, and the collections, which amounted to £23 12s., encouraged both pastor and people, in face of the present condition of trade in the town and district generally.

— The church at Repton, Derbyshire, has just concluded a month's special religious services. At the outset it was the intention to hold only a fortnight's mission, but the interest taken in the meetings became so great that an extension was resolved upon. The pastor, the Rev. J. Bennetts, has been greatly helped in this work by the stirring addresses of the Revs. F. Knowles, W. Crosbie, J. Askew (Baptist), and some of the brethren of the church.

— The first of a series of "Evenings of Sacred Music" was given on the 18th inst., at Westminster Chapel. The programme included an organ recital (by the newly-appointed organist, Mr. G. J. Bennett, R.A.M.). The Rev. H. Simon stated that one of the objects in arranging for these musical evenings was to bring good sacred music within reach of the poorest of the neighbouring population. These evenings are intended to be held at intervals of about a month.

— The report read, on the 18th ult., at the sixth anniversary of the Rev. R. Wearmouth's pastorate at Albany-road, Camberwell, showed that the income for the year had been £540, and that for more than four years all the seats in the chapel had been let. A larger building is stated to be much required. It was mentioned that members of the church live in districts so far apart as Dulwich, the City, Oxford-street, Forest-gate, Kennington, Peckham, Bermondsey, Walworth, and Camberwell.

— Owing to the dilapidated condition and small size of the old edifice, the church at Penryn Deudraeth (Rev. D. G. Evans, pastor) has been compelled to undertake the responsibility of erecting a new place of worship, at a cost of £1,200. The new building is to be opened next month; and as the church numbers only 100 members, consisting entirely of the working classes, and is dependent upon the County Association for aid to support its minister, an appeal is made to friends at a distance to aid this struggling church in discharging this liability.

— At the annual meeting of the Ashton-in-Makerfield church and congregation, held on February 9th, the Rev. H. Wilson, pastor, stated that, at the suggestion of Jos. Evans, Esq., a handsome manse and grounds had, during the past year, been purchased out of the £2,000 left by his brother, the late Josiah Evans, Esq., to the chapel. A resolution was passed, thanking Mr. Harvie and Mr. Latham for their valuable help in carrying out Mr. Evans' proposal. It was stated at the meeting that the congregation and school were in a very flourishing state.

— The anniversary sermons of the St. Andrew's Church, North Shields, were preached on the 15th inst., by the Rev. J. Baldwin Brown. The congregations were large, and the collections amounted to £41. The Rev. T. Sherwood, United Methodist Free Church minister, and the Rev. J. Webb, pastor of the church, conducted the devotional exercises. At the annual meeting on the 17th inst. addresses were delivered by the Revs. Jas. Aitken (Presbyterian), A. Norris, B. J. Snell, W. Stead, and Metcalf Gray. A sale of work which took place the same day realised £60.

— The annual meeting of the Tract Visitors and the Samaritan Fund Committee, connected with St. Clement's Chapel, Ipswich, was held on Monday, Feb. 15, the pastor, the Rev. T. Tonkinson, presiding, when a report of the past year's efforts was presented. £12 had been voted to the Samaritan Fund, and the soup kitchen had supplied 238 gallons of soup, and 840 loaves of bread. The chapel is situated in a poor and densely-populated district of the town, and the friends connected with it are very earnest in endeavouring to alleviate, as far as they can, the distress which prevails around them.

— At the Quarterly Meeting of the East Glamorgan Association of Congregational churches held last month at Caerphilly, Mr. Idris Williams, of Porth, presiding, a resolution was passed, "That, within the sphere of our association, neither the circumstances of the ministry and the churches, nor the state of religion, is such as to require that we should adopt the resolutions for a 'Confidential Committee' and for 'special missions,' transmitted for our consideration through the Rev. A. Hannay's circular letter." A somewhat similar resolution was passed at the Quarterly Meeting of the Congregational Association for the Upper Division of Carmarthenshire, held at Pembrok, on the 10th and 11th inst.

— On Friday afternoon last the ordination of the Rev. J. T. Stannard took place at Ramsden-street Chapel, Huddersfield, when the Rev. J. P. Wilson, of Hillhouse, presided. The Rev. J. Baldwin Brown, B.A., gave the exposition of Congregational principles; the Rev. J. Colville, of Holmfirth, offered the ordination prayer; and the Rev. Dr. Simon, of Spring Hill College, gave the charge to the minister. In the evening the Rev. John Hunter, of York, preached the sermon to the church and congregation; and the Rev. J. J. Byner, of Mold-green, conducted the devotional service. Between the services, which were very successful and very largely attended, a tea-meeting was held, at which nearly 600 persons were present.

— The Queensland correspondent of the *New South Wales Independent* says:—"One of the ministers ordained at the Union meetings a month ago (the Rev. J. Whiting) labours in a district of a very extensive area, which frequently demands toilsome journeys and heavy work. As proving that a country minister's work in Queensland is no sinecure, take the following record of a Sabbath-day's journeying and preaching, remembering that the work is often done while the thermometer indicates the shade temperature to be among the 'nineties'—Sunday, October 26: Service at Veresdale, at 10.30 a.m.; afternoon service at Logan village, sixteen miles lower down the river; evening service at Black's Creek, twelve miles further away. These country pastorate have to be worked on the principle and after the manner of a Methodist circuit."

— The Rev. J. H. Snell, presiding at a meeting on the 15th inst., distributed to the scholars of the Sunday-school connected with Mayer's-green Chapel, West Bromwich, 8 books for 50 full attendances during the year; 64 for 35 full attendances; and 80 for committing Scripture to memory. Seven scholars who had become teachers in the schools during the past year were presented with reference Bibles, according to usual custom. The total number of books distributed was 231, against 175 the previous year. Mr. Snell announced his intention of giving three prizes, to be awarded to those scholars who could present the best reports of his morning sermons up to the end of the present year. On the following evening a tea-meeting was held expressly to give the teachers an opportunity of meeting with the parents of the scholars. There were about 200 present.

— The church at Rock Ferry, which commenced ten years since with 23 members, held its anniversary meeting on the 18th inst. The present membership is 171. Extended Sunday-school accommodation has recently been added at a cost of £2,152. Beyond a sum of £700, part of the cost of this undertaking, there is no debt on the place. The building holds about 800; the sittings appropriated are 632. The pastor, Rev. Allan Mines, congratulated the church on the happy year through which they had passed, and the encouraging signs of activity indicated in the different reports that were read. The Rev. W. Hester, late of Banbury, who has assumed the charge of the neighbouring church at Oxtou, was present, and received a cordial welcome from the meeting. The Cheshire County Union meet this year in Rock Ferry.

— The church at Bridlington Quay has been for the two years of its existence under the pastoral care of the Rev. M. E. Smit. At the second anniversary, it was mentioned that the membership had more than trebled during the two years, that a new sanctuary had been built, giving 300 additional seats, which had been filled during the summer, that excellent winter congregations and good offertories had been obtained, and that a Sunday-school had been established, which was in a very prosperous condition. The financial statement showed that over £900 had been raised by this infant church during the two years. There is still a debt of £2,600 on the building, the interest of which presses heavily upon the church, which has no aid from either the Yorkshire Congregational or any other union. An appeal is made to visitors, for whom the church was enlarged, to aid in clearing away this burden.

— Mr. J. E. Lucas, B.A., late of Spring-hill College, was ordained on the 9th inst. to the ministry in Tra-

falgar-road Church, Birkdale, Southport. The Rev. J. Chater, minister of the West-end Church, of which the Birkdale Church is a branch, presided. An address, on "The Life and Activities of a True Christian Church," was delivered by the Rev. Samuel Pearson, M.A., of Liverpool; the Rev. Edwin Simon, of Manchester, offered the Ordination Prayer, and the Rev. Dr. Simon, Principal of Spring-hill College, delivered the charge to the minister. In the evening a large congregation assembled in the West-end Church to hear the sermon to the people, which was preached by the Rev. R. W. Dale. The Revs. J. T. Woodhouse, W. H. Dyson, T. E. Sweeting, S. H. France, T. Townsend, C. A. Berry, T. W. Pinn, G. G. Whitfield, J. Crossley, J. Boden, and others took part in the services.

— The annual meeting of the ministers and delegates in the Halifax District of the Yorkshire Congregational Union and Home Missionary Society has just been held in Park Schoolroom, Halifax. There was a large attendance. The Rev. R. Moffett occupied the chair. The Rev. B. Dale, M.A., was re-elected secretary; Rev. Dr. Mellor, Rev. A. Galbraith, and J. D. Taylor, Esq., were appointed as representatives on the Executive Committee; and the Rev. G. S. Smith and M. Smith, Esq. (Mayor of Halifax) members on the Council of Arbitration. The usual grants to Buttershaw and Norwood-green were recommended—a sufficient sum of money being raised to save the 20 per cent. reduction decided upon by the executive owing to the unsatisfactory state of the society's funds. A public meeting was also held, when addresses on Home Mission work were given by the Revs. W. Fox (Ripponden) and J. Fearnley (Buttershaw).

— The fourth annual report of the Littlemoor Independent Church, Glossop (pastor, Rev. Geo. Sadler), shows healthy and encouraging advance, especially considering the extreme depression in trade from which the district has suffered for many months. The church roll numbers about 200, 38 having been received during the year. There are 500 scholars in the Sunday-school, 133 having entered, while 54 have died or moved, giving a net increase of 79 scholars over last year. The total amount raised during the same period is £508 8s. 10d., not including £333 13s. 8d. on account of the Magazine Association and Penny Bank Fund, nor the various bales in hand, which show an aggregate of over £900. Active preparations are being made for the erection at once of new and commodious school premises. In addition to £350 spent upon the site that has been selected, between £200 and £300 are promised, or in hand.

— At the funeral of Mrs. Whitmee, which took place in Dublin on the 20th inst., there was an interesting exhibition of Christian union. Much sympathy is felt with Mr. Whitmee in the heavy bereavement under which he has suffered so soon after his settlement in the city, and the funeral was numerously attended, not only by the York-street congregation, but by representatives of other Churches. Four ministers representing as many denominations—Congregational, Episcopal, Baptist, and Presbyterian—took part in the service, the chief portion in the cemetery chapel being taken by the Rev. J. S. Fletcher, incumbent of St. Barnabas's Episcopal Church. In a brief address which he delivered, Mr. Fletcher said—"Many present might wonder why he, a minister of a different communion from that to which the deceased belonged, took part in that service. He was there to testify his sympathy with the chief mourner that day, whom he had come to know and respect as a faithful brother minister of the Gospel, and to show that we are all one in the Lord Jesus our common Saviour. It was by Mr. Whitmee's desire that ministers belonging to other denominations took part in that sad and solemn service, and for his own part he thought it was a pity there was not a more constant manifestation of Christian union among the different sections of the Church. He then spoke very feelingly to the mourners and their friends."

— The annual meeting of York-street Church, Dublin, was held on the 11th inst., when reports of its work and the accounts for 1879 were presented. The pastor (Rev. S. J. Whitmee) said there had been during the year encouraging indications of progress. The congregation had increased; there had been nineteen additions to the church, and he trusted there had been an increase in the spiritual life and earnestness of many. Some changes made in the services, and some new organisations had been found to work well. Special sympathy was asked on behalf of a society founded by the young men, which has for its object to visit every Sunday among the poorer Protestants in the neighbourhood of the church, and to induce those who go to no place of worship to attend the services. Dr. Collins, the treasurer, reported that although the past year commenced with a deficit, both in the Church Fund and the Sunday-school, and some extraordinary expenses had been incurred in improvements, &c., which made the expenditure exceed the ordinary income, by a special effort everything had been paid off. Other gentlemen spoke on the work done in connection with the Sunday-school, the Visitors' Society, the Young Men's Society, the Band of Hope and Temperance Society, the Dorcas and Benevolent Society, and the Library. George Foley, Esq., barrister-at-law, concluded with a very earnest and practical speech, bearing upon future work. A hearty feeling was manifested throughout, and much hope was felt as to the future of the church. During the evening the choir performed several choice pieces of music.

BAPTIST.

— The Rev. J. Brown, late of Nova Scotia, has accepted a call to the pastorate of the church at Melkham, Wilts.

— Evangelical services are being conducted in Sion Jubilee Chapel, Bradford, by Messrs. Fullerton and Smith, Mr. Spurgeon's Evangelists.

— The Rev. W. Bruce, of Peterhead, has accepted a unanimous call of the church at Forbes, N.B., to the pastorate vacated by the Rev. J. B. Shanks.

— Arthur Vincent Kingdon (son of the Rev. J. Kingdon, Falmouth, Jamaica), of Mill-hill School, matriculated in the First Division, London University, last month.

— An interesting lecture was given at Marlowes Chapel, Hemel Hempstead, on the 18th inst., by Rev. W. D. Elliston, of Leighton Buzzard, on "English Life in the Sixteenth Century."

— A few of the friends connected with Marlowes Chapel, Hemel Hempstead, have contributed the necessary sum (£22) to make their pastor a beneficiary member of the Baptist Annuity Fund.

— On Monday, Feb. 23, the senior scholars of the Sunday-school, Hinckley, presented the Rev. W. J. Staynes with a beautifully framed portrait of himself, as a token of their love and appreciation.

— At King-street Chapel, Blaenavon, special services were last week held. Mr. Harvey Teeddale, a converted clown, delivered a series of discourses, and narrated the history of his life and conversion.

— We have to record the death, which occurred on the 14th inst., of Mr. Charles Batt, of Paulton, Somerset, where he was for fifty-four years a member, and for half-a-century a deacon of the church.

— The Rev. L. Llewellyn, who for the last seven years and a-half has been the minister of Harvelane Chapel, Leicester, has accepted a unanimous invitation to the pastorate of Wyle Cop Church, Shrewsbury.

— The Rev. J. R. Chamberlain, of George-street Chapel, Hyde, has just been presented with a purse of £50 as an acknowledgment of the appreciation in which his ministerial services have during the last five years been held.

— A lecture was delivered in Victoria-street Chapel, Windsor, to the Sunday-school children, last Friday evening, on "India and its People," by the Rev. Walter Hobbs, London (Band of Hope Union), illustrated by excellent dissolving views.

— The first of a series of lectures in aid of the fund for renovating the Baptist Chapel at the village of Shirley, near Birmingham, was given in the above-named building on Wednesday last week by Mr. A. J. Preece, and was well attended. The subject of the lecture was "Humbly."

— The Calvaria Church, Aberdare, over which the Rev. Dr. Price has for very many years presided, are contemplating a public recognition of his long ministerial career, and the Glamorgan County Association has warmly recommended the project to the support of the churches generally.

— On Wednesday evening last week a social meeting of the members and friends of Cannon-street Church, Birmingham, was held in the Masonic Hall, and was largely attended. The programme consisted of readings, vocal and instrumental music, and an address by the pastor, Rev. A. Mursell.

— On Thursday evening last the Rev. Arthur Mursell delivered his lecture on "America and the Stranger, and How we Struck Each Other," to a large audience in the Corn Exchange, Cheltenham, under the auspices of the Young Men's Mutual Improvement Society connected with Salem Chapel.

— At the chapel at Longton, held on Monday last week, the Rev. C. T. Johnson, pastor, presided, and reported that 31 members had been added during the year. The chapel cost £3,000, leaving £450 in debt.

— The Rev. A. Mursell continues to deliver his Sunday Afternoon Addresses to Working People in the Birmingham Concert Hall, which building is crowded upon such occasions—the audiences frequently numbering 1,500 persons, the majority of whom are drawn from the lowest quarters of the town.

— The chapel in Pembroke-street, Devonport, after having been closed several weeks for renovation and repairs—during which the congregation worshipped in the Wesleyan Mission-room—was re-opened by special services on Sunday last. Revs. J. Barter, Benwell Bird, and J. W. Ashworth preached. A public meeting followed on Monday.

— According to the Year-Book of Union Chapel, Gorton, Manchester, under the pastorate of the Rev. J. M. G. Owen, it appears that there are 71 members. The cost of the buildings, including chapel and schoolroom extension, has been £3,376, the whole of which—aided by Oxford-road Chapel—has been raised. In the schools there are 450 children and 33 teachers.

— The report submitted at the annual meetings of the John Knox-street Church, Glasgow, held last week, in which the Revs. P. J. Rollo, Dr. Pulsford, and T. Sommerville, of Blackfriars Parish Church, took part, showed encouraging progress. During the past year 31 additions have been made to the church, and in Evangelistic work 30,000 sermons and tracts have been distributed.

— The 224th anniversary of the church at Chipping Sodbury has just been held. On Sunday, the 22nd inst., special sermons were preached—in the morning by the Rev. A. K. Davidson, pastor, and in the evening by the Rev. John Brown, a former pastor. On Monday a public tea was provided, to which a goodly number sat down. In the evening an impressive and eloquent discourse was delivered by the Rev. J. Penny, of Buckingham Chapel, Clifton.

— At Burton-on-Trent, on Tuesday last week, the General Baptist Mission Conference was held under the presidency of the Rev. W. Bishop, of Leicester. The Rev. J. Parker, of Castle Donington, preached; and, at the afternoon session it was reported that since the Spring Conference in March last, 38 persons have been restored to fellowship, 397 have been baptized, and 144 are now candidates for baptism. In the evening the Rev. E. Stevenson, of Loughborough, conducted a service.

— The annual meeting of the Hastings Auxiliary connected with the Foreign Missionary Society was last week held in Wellington-square Chapel, under the presidency of the Rev. W. Barker, who, with the Revs. C. B. Howell, W. Bolton, and J. D. Bate, of Allahabad, delivered addresses. The total contributions of the district during the year were £53. Mr. A. H. Baynes was to have attended a conference of ministers upon missions, but was at the last moment detained in London through illness.

— The Quarterly Meeting of the Yorkshire Association was held last week at Westgate Chapel, Rotherham. After a conference upon the operations of the association, a public meeting was held, under the presidency of Mr. W. Dixon, of Sheffield, addresses being delivered by the Revs. R. Ensell, Attercliffe; R. Green, Sheffield; W. Turner, of Sheffield; J. Hillman, of Leeds; J. Harper and J. Ashmead, of Rotherham. A number of delegates from churches throughout the county were present.

— We understand that a large number of members have seceded from the church at Cambray, Cheltenham, under the pastorate of the Rev. W. Julian, and have connected themselves with a small body worshipping hitherto at St. George's Room, under the ministry of Mr. Murray. A large central room known as the town hall has been purchased, possession to be entered into at the end of the present month. It is

intended to convert part of the building into a Sunday-school, leaving space capable of accommodating from 400 to 500 persons.

The death of the Rev. Henry Webley is announced, at the age of 78. He was one of the oldest ministers of the denomination. For 25 years he was pastor of the church at Corsham, Wilts, which in 1822 he established. So many chapels in the district did he erect as to bring him the name of "the man of stones and mortar." At Bradford-on-Avon, Cinderford, Ross, and Wotton-under-Edge he also for some time laboured; after which, through failing health, he retired to Yorkshire, and accepted the position of honorary pastor to the Free Church at Avelbury. He died at Bradford.

A meeting, to celebrate the third anniversary of the chapel opening and second of the pastorate, was held at Highgate-road Chapel on Wednesday last week. The Rev. James Stephens, M.A., presided. The report read showed that during the year 67 members had been added to the church, making the present number 230. The attendance at the Sunday-school averages 450 scholars. The cost of erecting new school and other premises has been £2,010, all of which, except £80, had been raised prior to the meeting, and this amount was then promised.

At Commercial-road Chapel, Hereford, the annual meeting of the local Missionary Auxiliary was last week held. The Rev. J. Trafford, M.A., president of Serampore College, preached, and at a public meeting under the presidency of the pastor, Rev. J. Williams, B.A., delivered an address, in which he reported that in 1852 there were 31,000 nominal Christians in India, whereas the returns of the last census gave 230,000; in the same year there were only 16,400 active workers, whereas now there are 53,000. The contributions of Hereford during the year amounted to £30, or £8 less than last year.

On Tuesday evening a thanksgiving meeting, to celebrate the extinction of the debt on the building, was held at the chapel in Enfield Town, when the chair was occupied by Mr. J. Abbiss, J.P. There were present on the platform the Revs. H. S. Toms, W. Cuff, H. S. Stone, J. Townsend, and G. W. White, the pastor. The cause was commenced thirteen years ago in a public-house, and then continued in an iron building. The present chapel has cost £2,600. It was intimated that the minister's stipend would have an annual addition of £30, while a manse would also be erected. Mr. White, the pastor, has himself collected £760 of the building fund, while the ladies, by work, &c., have contributed no less than £560.

The building known as Cannon-street Chapel, Birmingham, and used by the Mother Church of the denomination for a century and a half as its meeting-house, having been sold to the corporate authorities of that town for the purpose of street improvements, has now been entirely demolished. Some parts of its outbuildings and of the chapel itself having been erected upon what was formerly the graveyard connected with the chapel, a large number of vaults had to be opened and the contents removed. Several were unearthened before the building was removed; the others are now being sought for. A coffin, supposed to be that containing the body of the "Seraphic Pearce," was discovered on Tuesday last week, as were also some others, believed to be members of other leading families in the Church at that time.

The annual meetings in connection with the Ipswich Auxiliary to the Baptist Missionary Society have been held during this week. On Sunday, Feb. 22, sermons were preached in Stoke-green, Turret-green, and Burlington Chapels. On Monday evening a public meeting was held at Stoke-green Chapel, presided over by E. L. Everett, Esq., when addresses were delivered by the Rev. J. B. Myers (Association secretary), the Rev. J. D. Bate (missionary from Allahabad), and other friends. On Tuesday evening a juvenile service was held in Turret-green Chapel; the Rev. W. Emery presided, and interesting addresses were delivered to the young friends by the Revs. J. B. Myers and J. D. Bate. Collections were made after all the services on behalf of the missionary society.

At Cardiff on Monday an unusually interesting gathering was held in celebration of the golden wedding of the Rev. Dr. Thomas, late president of the Baptist College, Pontypool, Dr. and Mrs. Thomas being invited to a dinner at Bethany Chapel Hall, among those in attendance being a very large number of ministers representative of churches in South Wales, besides the Revs. Dr. Todd (Forest-hill), J. J. Brown (Birmingham), and others from a like distance, while many sympathetic letters from leaders in the denomination were read. Addresses were delivered by Dr. Milward, Mr. David Joseph (Clifton), Mr. Rees Jones, Dr. Todd, Mr. Conway, Mr. Bright (Cardiff), Revs. A. J. Parry, R. S. Young, Edward Roberts, Evan Thomas, J. J. Brown, Alderman Lewis, and many others. It appears that Dr. Thomas is a native of Leckwith, near Cardiff, and is now in his 78th year. He was married on the 22nd February, 1830, and was first ordained in the ministry to Henrietta-street Chapel, London, where he remained as pastor for eight years. For more than 40 years since then he remained pastor of the church at Pontypool, and as President of the Baptist College there from the time it was transferred from Aberystwyth. Throughout this period he has maintained a high position in the denomination, both as a preacher and scholar. He received some years ago the degree of D.D. from the Franklin College, America. About two years since he retired from active labours, and has since been resident in Cardiff. In acknowledging the compliments paid to him, Dr. Thomas gave an interesting résumé of his ministerial and family career, remarking upon the fact that Christmas Evans and the late William Jones, father of Mr. Rees Jones, were among his wedding guests. The proceedings of the celebration were very enthusiastically sustained throughout.

PRESBYTERIAN.

Rev. J. M. Ross left Plymouth in the Sorata on Saturday, for Sydney.

Rev. William Logan, M.A., the *Temperance Record* understands, is engaged on a life of his father, the late Mr. William Logan, of Glasgow.

The Middlebrough congregation have called the Rev. Andrew Halliday, M.A., of Warrenton, Ireland.

At the ordinary meeting of the Bristol Presbytery last week, reports were presented, showing that all the congregations within the Presbytery were en-

gaged in some form of evangelistic work. Rev. W. McAllan, of Swansea, was appointed Moderator of the Bristol congregation during the vacancy.

At the annual meeting of the Swansea congregation (Rev. W. McAllan's) encouraging reports were presented. The income for the year had been £730. The membership numbered 157, the Sabbath-school scholars on the roll being 341.

The young charge at Victoria Docks is making steady progress under the pastoral care of the Rev. T. Howell. At the annual gathering last week encouraging reports were presented.

The annual *soiree* of the Belgrave congregation was held on Wednesday, Rev. Dr. H. S. Paterson, the pastor, in the chair. The report read by Dr. Dewar showed a slight increase in the number of members during the year. The congregational income amounted to £1,755, of which £685 was for special objects. In addition to the chairman, addresses were delivered by the Revs. J. Reid Howatt and Donald Mathison, and Messrs. J. R. Robertson, and J. Goodman.

The commodious new church at South Shields, the opening of which we have already alluded to, together with the site has only cost £2,600.

The annual *soiree* of the Queen's-road Church, Liverpool (Rev. H. T. Howatt's), was held on Wednesday, under the presidency of the pastor. It was reported that during the year 70 new members had been added to the communion roll, the total income being nearly £1,000. The Sunday evening mission school is attended by about 270 boys and girls, and the Sunday morning children's service by 100. The scholars attending the congregational Sunday-school numbered 380. During the year there had been 8,274 depositors to the Penny Bank, which during the seven years of its existence has been a blessing to hundreds of poor families.

The first annual *soiree* of the Eastbourne congregation was held on Wednesday. Fourteen new members were elected, and the accounts for the year presented and passed. The sum of £1,316 had been contributed in the twelve months, and donations and gifts to the amount of £400, making a total of £1,716. The present membership is 107, with a large number of adherents. The minister's Bible-class numbers 100. There is still a heavy debt on the new church.

Grange-road congregation, Birkenhead, have given a unanimous call to the Rev. William Hutton, of Moffatt.

The United Presbyterian congregation of Eyemouth has agreed to call the Rev. D. K. Miller, of Elgin-street, Glasgow, as successor to the Rev. James Harrower. Rev. Alexander Cameron, of Greenlaw Free Church, has declined a call from Pebbles Free Church. Rev. David Gillies, missionary, Free St. Mary's Church, Govan, has declined a call from Kelso Free Church.

The opening services in the Assembly Rooms at Stoke Newington have been most encouraging, exceeding, indeed, the expectations of the friends who have, with prayerful preparation, made the necessary arrangements. Dr. Edmund preached the first sermon with more than his wonted eloquence and force, and was followed by Professor Chalmers in a discourse full of pathos and power. Last Sunday Drs. Thain Davidson and Walter Morison preached with much acceptance. The audiences have been good, the praise part of the services lively and well-sustained, and the collections liberal, showing a thorough interest in the effort on the part of the people. A service for the young in the afternoon was started on the opening day, with a gratifying and increasing attendance; and a prayer-meeting is held in the schoolroom of the Baptist Chapel, Bonverie-road, every Wednesday evening, at eight o'clock, evincing the desire and determination that this should be a praying and a working church from the very commencement. The committee of management have been happy in securing the services of able ministers, who will afford excellent specimens of the preaching of the Presbyterian Church. They are confirmed in the assurance that there is ample room for an earnest, active Presbyterian congregation in Stoke Newington, and everything about the new movement indicates vitality and promises success.

We understand that the Bermondsey congregation have secured the iron church formerly known as the "Howe Congregational Church," Southwark-park-road, and that the Rev. A. Lobban, of Glasgow, will preach there morning and evening on and after Sunday next, the 29th inst.

We understand that the congregation of Grosvenor-square, Manchester, have resolved to address a call to the Rev. Hugh Rose, M.A., of Stockton-on-Tees.

The Woolston congregation have called the Rev. W. A. Rodger, of Wigan.

Rev. John Edgar Henry was, on Friday, inducted by the Presbytery of London into the pastoral charge of the congregation at Canterbury. The Rev. F. Martin, of the French Church which worships within the Crypt of the Cathedral, was associated with the Presbytery. The Rev. W. Dale preached, and Rev. Dr. Morison presided at the induction, and gave the charge to pastor and people. In the evening, a meeting was held in St. George's Hall. The Rev. Dr. Donald Fraser presided, and delivered an address appropriate to the occasion. Other members of the Presbytery followed, and the new minister made an able and eloquent speech. Altogether the proceedings were felt to be of a most encouraging nature. The building of a permanent church will shortly commence.

The Hampstead congregation have been holding their annual meeting, under the presidency of the pastor, the Rev. John Matheson. The reports showed a satisfactory advance in membership and funds. The income for the year had been about £1,500.

The Presbytery of Carlisle met at Maryport on Tuesday. The Rev. Wm. Harvey, who, since 1872, has been laid aside by painful illness, claimed to take his seat as minister of John-street Church, Maryport, for the first time since the Union in 1876. Messrs. Boyd and Christie were appointed to support the reference in Mr. Harvey's case at the meeting of Synod.

Rev. W. Murray, of Stepney, was lying dangerously ill on Tuesday, almost beyond hope of recovery. Rev. Dr. Fisher, of Southwark, is also seriously indisposed.

The first of the College lectures to young men, delivered on Tuesday by Professor Legge secured a gratifying attendance, including many warm friends of China missions. Amongst others might be men-

tioned the names of Dr. Lockhart, Dr. Maxwell, Mr. Wyllie, and Mr. Wolf, Chinese missionaries. There were also present Rev. William Gray and Mr. Cnst, of the Church Missionary Society; and last, but not least, Mr. Hugh M. Matheson, who gives time and money without stint to aid the spread of the Gospel in China.

A meeting of the Croydon congregation was held on Tuesday evening, for the purpose of electing a minister for the vacant charge. Rev. D. Boyd, of Forest-hill, who has acted as Moderator during the vacancy, preached, after which the election took place. The only clergyman named was the Rev. Robert Hanna, B.A., of Dublin, who was declared to be unanimously elected; and thereafter a call in his favour was signed by all the members present. The settlement promises to be a most harmonious one, and we congratulate the Croydon friends on the prospect of a suitable successor to their late pastor, the Rev. A. J. Murray.

WESLEYAN.

There are some features in the economy of Wesleyan Methodism which are not very clearly understood by the outside public. The ministers have a fixed salary or stipend, but this is but small—in comparatively few cases above £250 a-year, and a furnished house; in most cases considerably less; and other payments or allowances supplement this amount. The Children's Fund and the Schools' Fund provide for the children who are of an age to go to school. Some hundreds of boys are educated at the two schools for ministers' sons—at New Kingswood, near Bath, and Woodhouse-grove, near Leeds—and a more limited number of girls at the schools for ministers' daughters recently established in London and at Southport. But in a large number of cases the parents receive "allowances" from the Children's Fund, according to a fixed scale, the various circuits paying a certain rate, for every hundred members of society, to the general fund. For some years past the income of these funds has been decreasing, and it is now felt that some change must be made in order to prevent further debt. The Thanksgiving Fund will clear off the greater part of the debt which has already accumulated, and in order to prevent any deficiency in future several changes are proposed, relating to the period at which boys shall remain in the schools, &c. Some time ago there was much discussion as to the admission of the sons of laymen to the schools hitherto confined to the sons of preachers, and this question is likely again to come forward. Meanwhile an effort is being made, through the preachers, to raise a sum sufficient to prevent any addition to the present debt.

Contributions are being sent in to the Wesleyan Mission House in aid of the good work which the Rev. William Gibson is doing in France. It is stated that in any town in France, at the present day, if an address on l'Evangile be announced, there is sure to be a crowded gathering, and it is felt, of course, that under such favouring conditions the friends of Protestantism ought to put forth redoubled energy.

Another great success is to be reported in connection with the Thanksgiving Fund. The Newcastle district, like most of those whose meetings had preceded it, has done nobly. The services commenced with a convention, at which the Rev. Dr. Rigg presided. The Rev. A. M'Aulay, W. Hirst (chairman of the district), Mr. Squance (one of the general secretaries), and others took part in the proceedings. The great meeting was held in the Brunswick Chapel on the 18th inst. Dr. Rigg (ex-President of the Conference) occupied the chair, and in the opening devotions the Rev. W. Hirst, F. Greeves, and Dr. Punshon, with Messrs. T. C. Squance and T. Richardson, assisted. The Rev. W. Hirst and others gave addresses, and at 1 o'clock an adjournment was made until 3. The Rev. T. Champness then offered prayer, and the Rev. A. M'Aulay gave an earnest address, dwelling on the need of Methodism alike in village and town. Brief addresses were then given by a number of persons in presenting their gifts. Mr. W. H. Stephenson, J.P., said he was a Methodist of the fourth generation, and that his great-grandfather had sold John Wesley 480 yards of land in Newcastle for £40. The Rev. W. O. Simpson gave a telling address. Mr. E. M. Bainbridge followed, and for himself and wife gave £1,000. At five another adjournment was made, and a large number partook of tea in the hall of the Presbyterian church. The evening meeting was a most enthusiastic one. The chapel was crowded; gifts were freely announced; the Rev. F. Greeves gave an excellent address; and Dr. Punshon urged the claims of the fund generally, giving especial emphasis to those of the Missionary Society, which receives part of the amount. Other brief addresses followed, and when the contributions were "totalled," it was found that the sum of £8,697 had been promised. On the following evening a meeting was held at Sunderland. The Rev. Dr. Rigg presided, and the Rev. D. Barley and others gave addresses. An evening session followed, at which a letter from the President of the Conference (Rev. B. Gregory), which had been read at Newcastle, was again read by Dr. Rigg. The Revs. A. M'Aulay and J. E. Clapham, Messrs. J. W. Wayman, H. Craven, Speeding, and others took part in the proceedings. The subscriptions promised amounted to £1,032, besides £903 promised by Sunderland contributors at the Newcastle meeting.

Missionary meetings have been held at Rhayader and St. Harmour. The Revs. Jos. Boulton and C. W. Rhodes addressed both meetings, and at St. Harmour the Rev. J. Davies (Baptist) assisted. Captain Phillips presided at the Rhayader meeting, and Mr. Hugh Jones at St. Harmour.

The memorial-stone of a new chapel was laid in Gladstone-road, Seaforth, on Tuesday, by Mr. John Crone, of Penrith. The building, when completed, will seat 250 persons.

At a meeting on Tuesday, held at Sheerness, it was decided to open a subscription-list for the restoration of the chapel in Hope-street, one of the oldest Wesleyan chapels in Kent.

UNITED METHODIST FREE CHURCHES.

Letters, dated the 29th of January, have been received from the Rev. E. O. Perry, late of Sunderland, intimating his safe arrival at the Cape of Good Hope, en route for New Zealand.

Sermons have been preached in Castlemere Chapel, Rochdale, on behalf of the Sunday-schools,

In the afternoon, Mr. James Aishworth, of Sparth, delivered an address to parents, teachers, and scholars. The collections amounted to £92.

Various improvements, including the erection of a gallery, have been effected in the chapel at Bracebridge, Lincolnshire, at a cost of £180, towards which £100 have been contributed.

On the 15th inst., the Rev. Richard Chew, formerly superintendent of the circuit, preached two sermons in Brougham-street Chapel, Sunderland, on behalf of the mission fund. On the following evening the public meeting took place, Mr. Bartram presiding. The Revs. R. Chew, A. Gilbert, Walton (Presbyterian), and others, advocated the mission cause. The report showed that during the year contributions from the circuit had amounted to £96, and those from Brougham-street alone to upwards of £47, being an increase on the year of £4. At the annual meeting of the church and congregation, recently held, the income for the past year was stated to be £326, being £98 more than the expenditure.

A successful missionary meeting has just been held at Victoria-street Chapel, Burton-on-Trent, presided over by W. Pendleton, Esq., who gave an interesting historical review of Free Methodism in Burton. A most gratifying financial statement was presented by the secretary (Mr. W. Drakefield) showing the various funds of the church to be in a healthy condition, the balance in each case being on the right side. Numerically, also (under the ministry of the Rev. T. Law) the church has had great success. During the past year about 300 have been added to the congregation, and the membership more than doubled.

Successful chapel anniversary services were held at Whitehaven on the 22nd and 23rd inst. The Rev. J. Myers, of Cockerthorpe, preached on the Sunday, and on the following day delivered an able lecture on "The Battle of Life." The chair was occupied by J. S. Hetton, Esq. (Wesleyan). The congregations on each occasion were large. This is Mr. Myers' tenth annual visit to this town, and he has engaged to come again (D.V.) next year. The Revs. J. A. Harris and O. Sharpley have accepted a unanimous invitation to stay in the circuit a second year.

METHODIST NEW CONNEXION.

It may be well to remove an impression which has prevailed in some quarters that the chapel and school which were burned down at Batley on the 12th inst. were the principal chapel and school of the denomination in Batley. This is not the case. As it is the catastrophe is great, but that would have been greater, for Zion Chapel and schools, which happily still stand, are twice the size and cost of those burned down at Broomhill. We are sorry to learn that the burden upon the trustees will be all the greater, because of the heavy debt of £2,600 which rested on the premises, and for which the trustees are still responsible. An effort had commenced for the reduction of the debt to £1,000, the friends at Zion Chapel having undertaken to raise £1,300, on condition that £300 were raised at Broomhill. A sale of goods was being prepared for by the Ladies' Sewing Meeting, and £25 worth of their goods perished in the fire. Most of the members at the late chapel were working people; and as an indication of the grief they feel at the loss of their beloved and beautiful house of prayer, for which they have toiled and sacrificed so much, we may state that when one of them was roused in the night and told of the chapel being in flames he fell into a swoon, and another was so stunned by the news that he was unable to leave the house. It appears that £1,500 of the loss will fall upon the Connexional Insurance Fund—a loss it is well able to sustain, for it has a guaranteed capital of £4,000, and an accumulation of about £3,000.

The Annual Conference of Sunday-school workers in the Halifax South Circuit has just been held in Hanover-street Chapel, and was numerously attended. At the afternoon session, Rev. A. R. Pearson in the chair, the secretary, the Rev. J. Dudley, reported 8 schools, 305 teachers, and 2,295 scholars in the circuit, of whom 235 scholars are members of the society. Mr. J. F. Farrar, of Elland, read an excellent paper on "How Can We Make Our Sunday-schools More Successful." Messrs. G. Healey, D. Pickles, and others, vigorously carried on the discussion, in which much good and faithful advice was suggested to teachers and managers of schools. The evening session, after tea, of which 200 partook, was presided over by Councillor Ramsden, who delivered an opening address of stirring interest. The Rev. J. C. Story, of Brighouse, was to have given a paper on "The Mark of Our High Calling; or The Ideal Teacher," but, being taken ill, had been unable to write one. His place was well occupied by the Rev. H. J. Faull, of the Halifax North Circuit, who read a thoughtful and instructive paper on "The Reflex Influence of Teaching." This was followed, as before, by a very spirited discussion, which was commenced by Messrs. J. Mackerrill and J. Pickles, and sustained by the Rev. C. Bamford, Messrs. J. Farrar, E. Lumby, and others. Great pleasure was expressed at the success of the conference.

The Rev. W. Mills has declined the unanimous invitation given by the late Quarterly Meeting to remain a third year in the Dawley and Madley Circuit.

SOCIETY OF FRIENDS.

During the present month Abraham Kingdon has been delivering lectures on behalf of the Friends' Foreign Mission Association, at Lancaster, Barnsley, Huddersfield, Garstang, Bolton, Doncaster, Kendal, Carlisle, Wigton, Altonby, Cockerthorpe, Southport, and Bradford. These lectures were illustrated by slides prepared from photographs taken by the lecturer, and were exhibited by lime-light.

The Dublin Monthly Meeting of Women Friends is actively engaged in working and in collecting clothing and money for the relief of cases of exceptional distress not reached by other agencies.

Mr. Waldmeier, of Friends' Syrian Mission, speaks gratefully of the receipt of boxes of useful articles from various parts of England. In connection with the mission, there is a Training Home for Boys, in which turnery and other branches of useful industry are taught. He states that this home is a great power. The boys are educated and trained. He speaks of one of their boys who has just become a teacher of great promise.

BIRTHS.

FARROW.—Feb. 12, at Clevedon House, Basingstoke, the wife of the Rev. Henry Barron, of a daughter.
 CAMPBELL.—Feb. 17, at De Crespigny-park, Denmark-hill, the wife of R. Campbell, of a daughter.
 ELWELL.—Feb. 14, at St. Mary Magdalene's Vicarage, Harlow, the wife of the Rev. Henry Elwell, of a son.
 GALLUP.—Feb. 17, at Hemel Hempstead, Herts, the wife of the Rev. E. J. Gallup, of a son.
 GUTH.—Feb. 22, at Grove-road-villa, Walthamstow, Essex, the wife of Mr. Ebenezer Gould, of a daughter.
 LOVETT.—Feb. 15, at Torwood, Falinge-road, Rochdale, the wife of the Rev. R. Lovett, M.A., of a son.
 MCDONAGH.—Feb. 21, at 52, Granville-park, Blackheath, the wife of James T. McDonagh, of a son.
 PHILLIMORE.—Feb. 18, at Quait-Bridgenorth, the wife of the Rev. Arthur Phillimore, M.A., of a daughter.
 SHARP.—Feb. 17, at East Cliff, Dover, the wife of the Rev. R. Sharp, Chaplain Bengal Presidency, of a son.
 SLADE.—Feb. 17, at St. John's-park, Blackheath, the Lady Sarah Slade, of a son.
 WORDSWORTH.—Feb. 10, at Old Swinford Rectory, Stourbridge, the wife of the Rev. Charles S. Wordsworth, of a son.

MARRIAGES.

GOODWIN-STANFORD.—Feb. 12, at Bethel Chapel, Edenbridge, by Rev. H. H. Dobney, of Maidstone, assisted by Rev. W. V. Robinson, B.A., of Edenbridge, A. T. Goodwin, Esq., of Maidstone, to Julia, eldest daughter of Joseph Stanford, Esq., of Harsted.
 MALLABAR-DEMMOND.—Feb. 21, at Brixton Independent Church, by the Rev. E. McLean, of Stockwell Baptist Chapel, George Loves Mallabar, Shaw, Northumberland, to Anne Elisabeth, younger daughter of Alexander Drummond, Loughborough-park, Brixton, Surrey.
 PADDOX-HOWARTH.—Feb. 18, at the Congregational Church Blackpool, by the Rev. Jas. Wayman, Pastor, assisted by the Rev. W. Champeress, Fareham, Hants, John G. Paddox, of Manchester, to Annie, eldest daughter of the late Mr. John Howarth, Stockport.
 TAUNTON-NOAD.—Feb. 19, at Wokingham, Berks, by the Rev. Joseph Angus, D.D., assisted by the Rev. J. Mathew, B.A., William Whitchurch, eldest son of William Taunton, of Redlynch, Wilts, to Margaret Elisabeth, second daughter of George William Noad, M.D., of Wokingham.

DEATHS.

BOBBIT.—Feb. 8, at Jermyn-street, London, Miss Mary Bobbit, aged 77 years; and on Feb. 15, her sister, Miss Helen Bobbit, aged 75 years.
 BROWN.—Feb. 19, from cancer, after eighteen months' great suffering, borne with Christian patience, Hepthab, the beloved wife of George Aaron Brown, of 58, Villars-road, Plumstead, Kent.
 BROWN.—Feb. 17, at the French Protestant Hospice, Victoria-park, William Brown, late of H.M. Colonial Civil Service, and Attorney of the Supreme Court of St. Helena.
 CHAPMAN.—Feb. 20, at Elm Lodge, Hitchin, Edward Chapman, formerly of the firm of Chapman and Hall, Publishers, aged 70 years.
 COLLIER.—Feb. 19, at 32, Alexandre-road, Blackburn, Jane, the beloved wife of the Rev. W. E. Collier, and daughter of John Watts, Esq., of Southsea, aged 41.
 HAMMOND.—Feb. 14, in the island of Jersey, John Hammond, Bailiff of the island, in the 70th year of his age.
 HAYES.—Feb. 18, at 4, Devonshire-road, Prince's-road, Liverpool, Anthony Forman Scott (Tony), and on Feb. 11, James Hill Scott, the eldest and second sons of Thomas Scott Hannay.
 KERR.—Feb. 16, at Stoke Cannon, Devon, aged 96 years, Sarah Hewer (Old Side), for many years a faithful friend and housekeeper in the family of the late Sir William Bolland.
 HILL.—Feb. 10, at Beeralston, Devon, the Rev. William Hill, for 25 years Minister of the Congregational Church in that place. No memorial cards.
 HUNT.—Feb. 17, at 11, Colville-road, Kensington-park, Edw'n Hunt, Esq., Artist, aged 49, deeply lamented.
 HUNT.—Feb. 18, at 27, Market-hill, Sudbury, Suffolk, Mary Ann, the beloved wife of John Hunt, aged 64 years.
 JENNER.—Feb. 10, at the Palace House, Bishop's Waltham, Miss Elisabeth Mary Jenner.
 MEDCALF.—Feb. 16, at the Blue Coat House, Ware, Miss Martha Medcalfe, aged 78. Deeply regretted by her numerous friends.
 MILLER.—Feb. 18, at 155, Greenwich-road, Greenwich, in her 91st year, Janet Elizabeth Miller.
 MORGAN.—Feb. 23, at the house of his son, the Rev. T. Morgan, Retford, Notts, George E. Morgan, formerly of Wandsworth, S.W., aged 60 years.
 NURSE.—Feb. 17, the Rev. Bryan Taylor Nurse, late Chaplain of the French Protestant Hospital, South Hackney, in his 81st year.
 WOOLFE.—Feb. 18, Eliza Woolfe, widow of George John Woolfe, of Heathfield House, Upper Park-road, Hampstead, aged 74 years.

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